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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The main Principles of the Creed and Ethics of the Jews, exhibited in Selections from the Yad Hachazakah, of Maimonides, with a Literal English Translation, copious Illustrations from the Talmud, &c., explanatory Notes, an alphabetical Glossary of such Particles and technical Terms as occur in the Selections, and a Collection of the Abbreviations commonly used in Rabbinical Writings.* By HERMANN HEDWIG BERNARD, Teacher of Languages at Cambridge. 8vo. Pp. xxxiii. 358. Cambridge: Deighton. London: Rivingtons. 1832.

(Concluded from p. 594.)

PART II., on the government of the temper, or ethics, contains seven chapters; of which Mr. Bernard has omitted the fourth and fifth. The topics which it embraces are more miscellaneous than those in the preceding part, and do not admit of the same regular analysis. The following sketch, however, will give a tolerably exact view of the contents of this portion of the volume.

That a man should not give way to any extreme disposition, but cultivate the golden mean:—how to correct extreme dispositions, viz. by cultivating the opposite extreme, and then oscillating back into the mean state:—against anger:—the praises of silence:—against flattery, levity, and other vices:—against self-imposed austerity:—that every action be directed towards knowing God; chap. i. ii. iii. The chapters omitted (iv. v.) contain medical precepts. Afterwards, Maimonides treats of the influence of society on a person's dispositions and habits, and the consequent duty of associating with scholars:—of the duty of loving our neighbour:—of the duty of a person who has been injured by his neighbour:—of the conduct due more especially to widows and orphans:—of the mischiefs of calumny and an evil tongue, of revenge and bearing a grudge; chap. vi. vii.

Here is evidently no attempt at a regular system of ethics; but a collection of detached observations on moral subjects, brought together

apparently without any design, and exhibited without method. Several of the remarks contained in this part of the book are trifling, and some decidedly wrong, grounded on false interpretations of Scripture: others however are just and ingenious: and the air of novelty, which pervades the whole, gives it a degree of interest, which far superior treatises, composed by heathen or Christian moralists, frequently fail to excite.

Part III. relates to the teaching of the Law, and is entirely omitted.

Part IV. On Idolatry. From this part also Mr. Bernard has selected the first chapter only; which contains a slight but interesting sketch of the origin and history of idolatry, from the days of Enos, the grandson of Adam, to the time of Moses. As our remarks on this volume have already extended themselves to a considerable length, we must refrain from giving any specimens of the second and fourth parts, and reserve the remainder of our space for the more important subjects discussed in Part V. On Repentance.

This part contains ten chapters, which Mr. Bernard has very judiciously given entire. The following is an analysis of their contents:

Chap. i. Verbal confession a necessary part of repentance; the efficacy of repentance.

Chap. ii. The nature of true repentance, and the proper time for it.

Chap. iii. The balance of a man's good and evil deeds,—when and how made; who have, and who have not, a share in the world to come.

Chap. iv. Of the things which hinder repentance.

Chaps. v. and vi. The freedom of the will maintained, and the doctrine of predestination condemned; with answers to objections.

Chap. vii. The obligation to repentance is universal; the excellence of repentance.

Chap. viii. Of the reward of the righteous in a future life.

Chap. ix. Of the temporal promises annexed to the fulfilling of the law;—of the benefits to be derived from the Messiah.

Chap. x. Of the motives to obedience.

No analysis, however, can convey any idea of the extraordinary positions maintained by the Jews on some of these subjects. After the fullest review which could be written, our readers must have recourse to the work itself, if they have any desire to understand the Jewish principles, or to become familiar with the reasoning by which they are defended.

The chapters on prophecy, noticed in our last number, have made us acquainted with the opinions of the Jews on the pretensions of Jesus and the authority of the Christian revelation: those now under review teach us in what manner they evade the great doctrine, which

that revelation unfolds, the salvation of mankind through the blood of Christ. Our author does not directly attack this Christian tenet; but he attempts to establish other principles, which in reality "make the cross of Christ of none effect." The grand principle seems to be, that repentance and the ceremonies of the day of atonement do of themselves, and without any reference to the great sacrifice which that institution was intended to prefigure, atone for all sin. This assumption is without any foundation, either in the reason of the thing, or in Scripture; "for it is not possible that the blood of bulls and of goats should take away sins." But without dwelling on this point, we remark that our author's notions of repentance itself are exceedingly defective. For though he has some correct and striking observations on the subject, he says nothing of that thorough renovation of heart, and inward change of principle, which are implied in the word *μετανοία*, and which we Christians are accustomed to regard as the essence of true repentance. He lays too much stress on public confession and other outward accompaniments; and his rules remind us of the *Aves* and *Credos* and *Pater-nosters*, which the priests of Rome are wont to impose on their penitents previous to absolution.

VIII. Although repentance and praying aloud are at all times very good, yet they are still more [especially] good, during the ten days that are between the new year's day and the day of atonement, as then they (the supplications of the penitent) are accepted forthwith; for it is said: *Seek ye the Lord while He may be found* (Isai. lv. 6.) But when is it so?—[It is so] in the case of an individual; but as to a congregation [at large], whenever these repent and pray aloud with all their hearts, they are listened to, for it is said: *As the Lord our God [is] in ALL [THINGS THAT] WE CALL* UPON HIM [FOR]* (Deut. iv. 7.)

IX. The day of atonement however is the [proper] time for repentance for all, both for individuals and the publick, as being the ultimate [time of] pardon and forgiveness to Israel. Every one is therefore bound to repent and to confess on the day of atonement. And with regard to confessing on the day of atonement, we are commanded that it (the confession) should begin on the day preceding that day, and before eating [the evening meal], lest one happen to be choked at the meal, and before he has confessed, (and consequently die without confession). But although one has confessed [already] before eating [the evening meal], he ought to confess again in the evening of the night preceding the day [of atonement], and likewise to confess again in the morning prayer, additional prayer, oblation prayer, and closing prayer. But now where (i. e. at which part of the prayer), ought the confession to be made?—An individual [ought to confess] after his prayer, and the prayer reader, in the midst of his prayer, [namely] at the fourth blessing.—Pp. 223—225.

To imagine that this is any part of repentance appears to us great weakness; and the passage is an instance of lamentable trifling with serious things. It is, however, nothing to the profaneness of the next chapter. That we may not misrepresent our author's statements, we shall give them entire in his own words, and leave our readers to make their own reflections.

* *בכל קראנו* instead of being rendered by: IN ALL THINGS that we call, seems to have been rendered by the Rabbins by: AT ALL TIMES that we call.

I. Every one of the sons of men has his good deeds and also his wicked deeds. He whose good deeds amount to more than his wicked deeds, is [said to be] *a righteous man*, and he whose wicked deeds amount to more than his good deeds, is [said to be] *a wicked man*; [again he whose deeds consist of] half [good ones] and half [wicked ones], is [said to be] *an intermediate man*. Also with regard to a [whole] country, if the good deeds of the whole of its inhabitants [when added together] were to amount to more than their wicked deeds, [then] behold! this would be a righteous [country]; but if the wicked deeds of the same were to be most, [then] behold! this would be a wicked [country]. And so it would be with regard to the whole world in general.

II. The man whose wicked deeds amount to more than his good deeds, dies forthwith, in consequence of his wickedness; for it is said: *For the multitude of thine iniquity* (Hos. ix. 7); also a country, the wicked deeds of which are most, perisheth forthwith; for it is said: *Because the cry of Sodom and Gomorrah is great, &c.* (Gen. xviii. 20).—And so it is with regard to the [inhabitants of the] whole world in general, [viz.] if their wicked deeds amount to more than their good deeds, they also perish forthwith; for it is said: *And God saw that the wickedness of man was great* (Gen. vi. 5.)

III. However in this balancing [of the good deeds against the wicked ones], not the *number* of the good or wicked deeds, but the *importance* of the same, is taken into consideration; so that there may be one good deed which makes up for many wicked ones; for it is said: *Because in him there is found [some] good thing* (1 Kings xiv. 13.); and again there may be one wicked deed which makes up for many good ones; for it is said: *But one sinner destroyeth much good* (Eccles. ix. 18.). They (the deeds of a man) can [therefore] be balanced by the knowledge of the God of knowledge only, and it is He [alone] who knows how to estimate the good deeds against the wicked ones.

IV. He who regrets having fulfilled the commandments, and who is sorry for his good deeds, saying to himself: What profit have I in having fulfilled the same?—O that I never had fulfilled the same!—behold! this [man] has altogether undone [the good deeds which he once had done], and no good deed of his whatever will be recorded in his [favour]; for it is said: *The righteousness of the righteous shall not deliver him in the day of his transgression* (Ezek. xxxiii. 12.); which [applies] to him only who is sorry for his former [good deeds].

V. Now in the same way as the good deeds of a man and his wicked deeds are balanced at the hour of his death, so are also the wicked deeds of every one that exists in this world, balanced against his good deeds, every year, on the festival of the new year's day. He who is found [to be] a righteous man, is decreed to live, and he who is found [to be] a wicked man, is decreed to die; again to him who is [found to be] an intermediate man, a respite is given, until the day of atonement; if he repent, he is decreed to live, and if not, he is decreed to die.

VI. Although the blowing of the trumpet on the new year's day is an ordinance of Scripture, yet there is also an intimation in it, [which amounts to as much] as saying: Ye sleepers, awake from your sleep; and ye who are in a deep sleep arise from your deep sleep; search into your actions, turn with repentance, and remember your Creator!—Ye who have become forgetful of truth by [pursuing] things that are vain and temporary, and who have been absorbed the whole year in vain and idle [matters], which can neither avail nor deliver [you], look after your souls, mend your manners and your deeds; and may every one of you forsake his wicked way and his ungodly thoughts.

VII. Every man ought therefore to look upon himself during the whole year as though he were half innocent and half guilty, (i. e. he ought to consider the amount of his good deeds as coming up precisely to that of his wicked deeds), and also [to look] upon the whole world as though it were half innocent and half guilty, (i. e. as if the total amount of the good deeds of all the inhabitants of the world also came up precisely to that of their wicked deeds); now if he commit but one sin [more, then] behold! [by this single sin] he causes the

scale of guilt to preponderate, both with regard to himself and to the whole world; and consequently brings destruction upon it; [on the other hand] if he fulfil but one single commandment [more, then] behold! [by this single good deed] he causes the scale of innocence to preponderate both with regard to himself and to the whole world, and [consequently] brings salvation and deliverance both upon himself and them (the inhabitants of the world) as it is said: *But the righteous [is] an everlasting* foundation* (Prov. x. 25.), [meaning that]: This man, by acting righteously, causes the innocence of the whole world to preponderate, and [by this means] brings about the deliverance of the same.

VIII. For this reason have the house of Israel made it a practice among themselves, to multiply their charitable and good deeds, and to employ themselves in [fulfilling] the commandments, [during the interval] between the new year's day and the day of atonement, even more than in the other days of the year. They have moreover made it a general practice among them, to rise, during these ten days in the night time, and to pray in the synagogues with words of supplication and fervent entreaties until day-light.—Pp. 229—236.

But, notwithstanding the importance thus attached to repentance and the day of atonement, it appears that this balancing of the good and evil deeds of men, and the judgment which is accordingly pronounced upon them, relate only to the period of their death, and determine nothing with regard to their condition in a future state. The opinions held by the Jews on this subject are derived from other principles. We shall endeavour to extract from our author a concise account of what they believe with reference to the persons who will be partakers of future happiness,—the nature of the future state,—and the means by which its happiness is to be attained.

1. The persons who will be partakers of future happiness.

Even on all the wicked men, though their sins be numerous, judgment is pronounced according to their sins, but yet they have a share in the [blessings of the] world that is to come; for all Israel have a share in the [blessings of the] world that is to come, although they have sinned; for it is said: *Thy people also [shall be] all righteous; they shall inherit the land for ever* (Isai. lx. 21.); [here the expression] *land* is a figure [meaning] *the land of life*, which is, *the world that is to come*. Also the pious men of [other] nations of the world, have a share in the [blessings of the] world that is to come.—P. 240.

Truly this is a comfortable doctrine for every one who possesses the merit of having been born a Jew, a doctrine well suited to foster the most perfect self-complacency, and to lull the conscience into the sleep of everlasting death. Well may we remember the words of the Baptist to their ancestors, *Think not to say within yourselves, We have Abraham to our father* (Matt. iii. 9.) But to proceed; if the doors of heaven are opened thus widely, we are naturally led to ask, Who need fear exclusion? But it seems that those who are thus lenient towards the orthodox Israelite, can be sufficiently intolerant towards those who dissent from the rabbinical creed: for our author immediately adds:

* וצדיק יסור עולם It is evident from the context in which this verse stands, that our author must have translated it thus: *But the righteous is the foundation of the world*, (i. e. the whole world may be supported (preserved) by the good deed of one righteous man).

XII. These however (i. e. sinners of the following description), have no share in the [blessings of the] world that is to come, but they are cut off, destroyed and condemned for ever and ever, in consequence of their great wickedness and sinfulness; [namely], hereticks; they who deny the law; they who deny the resurrection of the dead and the coming of the Redeemer; apostates; they who cause many other men to sin; they who depart from the [usual] practices of the congregation; he who trespasses presumptuously [and] openly like Jehoiakim; informers; they who keep the congregation in awe, not for any religious purpose, [but for their private interest]; shedders of blood; slanderers; and he who is ashamed of circumcision.—Pp. 240, 241.

XIV. There are also three [descriptions] of Israelites, that are called hereticks; [namely], he who says, that there is altogether no prophecy, and that there is no [kind of] knowledge which, [emanating] from the Creator, enters into the minds of the sons of men; he who denies the prophecy of Moses, our Rabbi: and also he who says, that the Creator has no knowledge of the actions of the sons of men. Every one of these three is [called] a heretick.

XV. Again there are three [descriptions] of Israelites, that [are said to] deny the law; [namely]; he who says that the law is not from the Lord. Even if he say of one single verse, or of one single word only, that it was said by Moses himself, (i. e. that it was the invention of Moses himself and not dictated to him by God), [then] behold! this man denies the law. Likewise he who denies the interpretation thereof, which constitutes the oral law, or he who pretends to give the lie to those who promulgated the same (i. e. the oral law), as Zaduck and Bythos did; and also he who says, that the Creator has commuted one commandment into another commandment, so that this law is already abolished, although it was [originally] from the Lord. Every one of these three [descriptions] is [said to be] an Israelite who denies the law.—Pp. 242, 243.

It would be no difficult matter to guess who are the persons intended in the last clause of the preceding extract, who say that the Creator has commuted one commandment into another, so that the Mosaic Law, though originally given by God, is now abolished. But, lest any doubt should remain as to the identity of these arch-heretics, the original edition of our author's work supplied a parenthesis, which effectually puts an end to the question; כנון הנוצרים וההבירים,—"like the Nazarenes and Hagarenes;" that is, the Christians and Mahomedans.* These, of course, have no hope of admission into the rabbinical paradise.

2. From the persons who will partake of the blessings of the world to come, we turn to the nature of these blessings, and the condition of those who are excluded from the enjoyment of them.

I. The good which is laid up for the righteous, consists in the life of the world that is to come; a life, free from death; and a good, free from evil. This is that which is written in the law: *That it may be well with thee, and [that] thou mayest prolong [thy] days* (Deut. xxii. 7.) By tradition they (the sages) taught [thus]: *That it may be well with thee*—in that world which is altogether good; and *[that] thou mayest prolong [thy] days*—in that world which [is to endure] very long, (i. e. which is to last for ever); meaning the world that is to come.

II. Now the reward of the righteous, consists in this, [namely], that they are to attain unto that bliss, and that they are to exist in that good (happi-

* See Maimonidis Tractatus duo, De Doctrinâ Legis, et de Pœnitentiâ, ed. Clavering. 4to. Oxon. 1705. p. 60.

ness); again the retribution [which awaits] the wicked, consists in this, [namely], that they are not to attain unto that life, but that they are to be cut off and die. Moreover he who does not attain unto that life, is [said to be] a dead man, who is never to live again, seeing that he is to be cut off, in consequence of his wickedness, and perish like a beast. Now this is the [nature of the] *cutting off* recorded in the law, when it says: **הַכֶּרֶת תִּכְרֹת הַנֶּפֶשׁ הַזֶּה** *That soul shall utterly be cut off* (Numb. xv. 31.); (literally: *that soul shall be cut off to be cut off*). By tradition they (the sages) taught [thus]: **הַכֶּרֶת** TO BE CUT OFF, [implies] *from this world*; **תִּכְרֹת** THOU SHALT BE CUT OFF, [implies] *from the world that is to come*; by which it was meant, that the soul after parting with the body in this world, is not to attain unto the life of the world that is to come, but is to be cut off even from the world that is to come.—Pp. 293—295.

VI. That life (i.e. the life hereafter), because there is no death in it (seeing that death is one of the accidents which can befall the body only, and that there is no corporeal existence there), is called *the bundle of life*, as it is said: *But the soul of my lord shall be bound in the bundle of life* (1 Sam. xxv. 29.), by which that reward was meant, than which there can be no greater, and that good (bliss), beyond which there is no good. Now it is that [state of blissful life] which all the prophets so eagerly wished for, and to which also various names were given by way of allegory, [as for instance], *The mountain of the Lord*; *His holy place*; *The way of holiness*; *The courts of the Lord*; *The Beauty of the Lord*; *the tabernacle of the Lord*; *The temple of the Lord*; *the house of the Lord*, and *the gate of the Lord*. Moreover the sages, by way of allegory, called that good which is prepared for the righteous: **סַעֲדָה** *the feast*; but more generally they call it: **עוֹלָם הַבָּא** *the world that is to come*.

VII. [Again] the punishment, above which there can be no punishment, consists in this, [namely], that the soul is cut off, and does not attain unto that life, as it is said: *That soul shall utterly be cut off; his iniquity [shall be] upon him* (Numb. xv. 31.) Now this destruction the prophets called, by way of allegory, *the pit of destruction*; **אֲבֵרוֹן** *destruction*; **תַּפְתָּה** *Tophet*; and also **עֲלוּקָה** *the horseleach*; so that they called it by all [kinds of] expressions [denoting] destruction and corruption, in consequence of its being that destruction after which there is no standing (existence), and that ruin which admits of no reparation.—Pp. 299, 300.

So that the doctrine of a future resurrection, “both of the just and of the unjust,” and the awful consequence, that the wicked will go into everlasting punishment hereafter, is no part of the creed of the modern Jew. But a man may live without God in the world, in the uncontrolled indulgence of every sinful appetite, and console himself with the idea that he has no account to give of his wasted talents, and, that death will in fact be the annihilation of his being. It would not be easy to frame a theory of futurity better calculated to sap the foundations of moral virtue, to take off all restraint from the evil passions of men, and lead them to wallow in every species of sensual gratification. Some few of the disciples of such a school may perhaps be animated by the hope of eternal glory, or awed by the checks of conscience, which, in spite of their doctrine, will teach them that the wicked have something to fear; but the great mass of the people, who are trained up in the belief of such a theory, will inevitably be seduced by the temptations of the present world; and, being once engaged in an irreligious course of life, there is nothing to restrain

them from adopting the true Epicurean maxim,—*Dum vivimus, vivamus*; “Let us eat and drink, for to-morrow we die.”

3. Such, according to our author, being the nature of the future world, we inquire, thirdly, into the means by which its happiness must be attained: “what must I do to inherit eternal life?” And our readers will, in all probability, be prepared to learn that the doctrine of justification by the deeds of the law has undergone no change since the apostolic age. The Apostle St. Paul informs us, that “Israel hath not attained unto the law of righteousness, because they sought it not by faith, but, as it were, by the works of the law:” and again; that “they were ignorant of God’s righteousness, and went about to establish their own righteousness.” Rom. ix. 32, x. 3. And no language can convey a more perfect description of the way of salvation as detailed in the pages of our author. Justification by works is broadly laid down as the fundamental doctrine of his Church. This, indeed, is so far from being regarded as a disputable point, that it is not even affirmed in direct terms, but assumed throughout as an unquestionable truth, and made the leading step to all the subsequent reasoning on this subject. In the following passage, the object of our author is to answer this question, Since the reward of the righteous is to be enjoyed in a *future* life, how are we to understand the promises of *present* blessings attached to the fulfilment of the law? But we quote it, not so much for the solution which he offers of this difficulty, as for the purpose of requesting our readers to remark how intimately the notion of human merit is interwoven with the whole process of his reasoning; how plainly and unequivocally eternal life is described as *earned* by a man’s own good works.

I. But now since it has been shown that the reward which is to be bestowed for [the fulfilling of] the commandments, and the good (bliss) which we are to attain unto, if we keep the way of the Lord as prescribed in the law, consist in the life of the world that is to come, as it is said: *That it may be well with thee, and [that] thou mayest prolong [thy] days* (Deut. xxii. 7.); also that the punishment which is to be inflicted on the wicked, who forsake the paths of righteousness prescribed in the law, consists in *cutting [them] off*, as it is said: *That soul shall utterly be cut off; his iniquity [shall be] upon him* (Numb. xv. 31.); what then [means] that which is written through the whole of the law: If ye obey—such and such things shall come upon you; but if ye obey not—such and such things shall befall you; all these being things [which relate] to this world, as, for instance, plenty or famine; war or peace; kingly power or degradation; possession of the land or captivity; success in our enterprises or total ruin; and other worldly concerns?—Now all these things actually have come to pass, and will [again] come to pass; so that, whenever we fulfil all the commandments of the law, all the good things of this world, shall come upon us; and, whenever we trespass against the same, the evil things recorded [in the law] shall befall us. But still, these good things are by no means to be the ultimate reward bestowed for [the fulfilling of] the commandments: nor are these evil things to be the ultimate punishment inflicted on him who trespasses against all the commandments; but the solution of the matter is [as follows].

II. The Holy One, blessed be He! has given us this law, [which is] a *tree of life* to every one who performs all that is prescribed in it; moreover he who understands it with a perfect and correct knowledge, shall thereby attain unto and partake of, the life of the world that is to come, in proportion to the excellence of his deeds, and the greatness of his wisdom. But [independent of this] He has also assured us in the law, that if we fulfil the same joyfully and with a good will, and if we constantly meditate on the wisdom thereof, He will remove from us all the things which may prevent us from fulfilling [the ordinances of] the same, such as illness, war, famine, or the like; moreover that He will bounteously diffuse over us all the good things which may [serve to] strengthen our hands in fulfilling the law, such as plenty, peace, and abundance of silver and gold; to the end that we may not, during the whole of our days, employ ourselves in [providing] the things which are requisite for the body, but that we may lead a life of leisure and ease [so as to be enabled] both to understand and to fulfil the commandments, whereby we may attain unto the life of the world that is to come; as the law, (after having [preliminarily] secured to us the good things of this world) says: *And it shall be our righteousness, &c.* (Deut. vi. 25.) And again He has informed us in the law, that if we intentionally depart from the law, and employ ourselves in [pursuing] the vanities of time, as it is said: *But Jeshurun waxed fat, and kicked* (Deut. xxxii. 15.) [He], the Judge of the truth, will [then] deprive those who forsake [the law], of all the good things of this world, which rendered them so presumptuous as to kick; moreover that He will bring upon them all [kinds of] evil things such as may prevent them from acquiring [the virtues requisite for their being admitted into] the world that is to come, to the end that they may perish in their wickedness. This is that which is written in the law: *Therefore shalt thou serve thine enemies which the Lord shall send against thee* (Deut. xxviii. 48.) *Because thou servedst not the Lord, &c.* (Deut. xxviii. 47.)

III. It follows therefore, that these blessings and curses [mentioned in the law] ought to be understood as signifying: If ye do serve the Lord joyfully, and if ye do keep His way, He will bounteously diffuse over you all these blessings, and moreover remove from you all these curses, so that ye may live at leisure and ease; grow wise by the law; and employ yourselves in [studying and fulfilling] the same; to the end that ye may attain unto the life of the world that is to come; *that it may be well with thee*—in that world which is altogether good; and [that] *thou mayest prolong [thy] days*—in that world which is [to endure] very long; and consequently ye will partake of the [blessings of] both worlds, [namely, of] a happy life in this world, such as will [also serve to] bring [you] into the life of the world that is to come; for if [one] were not to acquire wisdom, and [perform] good actions here [below], he would have no means of rendering himself worthy [of the blessings of the world that is to come]; seeing that it is said: *For [there is] no work, nor device, nor knowledge, nor wisdom, in the grave* (Eccles. ix. 10.) But, if ye forsake the Lord, and if ye are absorbed in [the pleasures of] eating, drinking, fornication, or the like, He will bring upon you all these curses, and moreover remove from you all these blessings, so that your days shall be wasted in confusion and terror; so that ye shall have neither peace of mind nor perfect good health [such as are requisite to enable you] to fulfil the commandments; to the end that ye may forfeit your lives in the world that is to come. And consequently ye will have forfeited both worlds; inasmuch as when a man is troubled in this world with illness, war, or famine, he cannot employ himself either in [the pursuits of] wisdom, or in the [fulfilling of the] commandments, which are the [only] means of attaining unto the life of the world that is to come.—Pp. 306—311.

The paragraph which follows this extract is too important to be omitted. Perhaps the thought has already occurred to some of our readers, If eternal life be thus attainable by a man's own unassisted exertions—if, in short, he is not in a lost state, and requires no

Saviour,—what are the benefits which the Jews expect from the Messiah? The answer to this question forms the climax of their system, and shall conclude our extracts from this volume.

IV. Now it is for this reason that all Israel, their prophets, and their wise men, so earnestly long for the days of the Messiah; [their object being this, namely] that they may be relieved from those who do not suffer them to employ themselves in [the study and performance of] the law and the commandments, in such a way as by right they ought; to the end that they may have peace of mind, and [thereby be enabled to] increase in wisdom, and thus to attain unto the life of the world that is to come; seeing that in those days (viz. in the days of the Messiah) there will be a great increase of knowledge, wisdom, and truth; as it is said: *For the earth shall be full of the knowledge of the Lord* (Isai. xi. 9.); and it is also said: *And they shall teach no more every man his neighbour, and every man his brother* (Jer. xxxi. 34.); [and again it is said]: *And I will take away the stony heart out of your flesh* (Ezek. xxxvi. 26.) For the king who is to arise out of the seed of David will be wiser even than Solomon; moreover he will be a great prophet, nearly [as great] as Moses, our Rabbi; he will therefore instruct the whole nation, and guide them in the way of God; nay all [other] nations will come to hear him, as it is said: *And it shall come to pass in the last days, [that] the mountain of the Lord's house shall be established in the top of the mountains* (Isai. ii. 2.) [All these however will be mere preliminary advantages], but with regard to the ultimate and full reward, as well as to that ultimate good (bliss) which is to have neither cessation nor diminution, this will consist in the life of the world that is to come; seeing that the days of the Messiah are [to influence the concerns of] this world, so that matters in this world will [still] have their natural course, with this difference only, that the [dignity of an independent] kingdom will be restored to Israel. This the sages of old have declared already, saying: "There will be no difference between this world [as it is now] and [as it will be in] the days of the Messiah, except only [that we shall then be freed from] submission to [foreign] governments.—Pp. 311—313.

Such is the creed of the modern Jews; derived, not from the prejudiced misrepresentations of a bigoted adversary, but from the pages of one of the most learned men of whom their nation boasts. If Christianity be true, their system must be false, and they will one day perceive and acknowledge its falsehood. By what means this change in their opinions will be brought about, it is not for us to conjecture. But if the experience of past ages may be allowed to furnish any guide for our future conduct, the publication of such works as the one now before us can hardly fail to pave the way for the most important results. Let the real opinions of the Jews become known: they will provoke discussion; and discussion will lead to the overthrow of error, and the establishment of truth.

ART. II.—*A Memoir of Felix Neff, Pastor of the High Alps; and of his Labours among the French Protestants of Dauphiné, a Remnant of the primitive Christians of Gaul.* By WILLIAM STEPHEN GILLY, M.A. Prebendary of Durham, and Vicar of Norham. 8vo. Pp. 342. London: Livingtons. 1832.

IN the mountain recesses of the barren Alps, which separate France from Italy, exists a small Christian community, among whom the

corruptions of the Romish hierarchy have never prevailed. In the obscurity of their rugged retirement, they were enabled, during the period of almost general submission to the Romish yoke, to preserve that mode of faith, and form of discipline, which was transmitted to them from the purest ages of the Gospel. Still they were not safe from persecution; and it was only in the wildest portion of the High Alps that they could maintain their ground; where, in the Valley of Fressinière, they had built the village of Dormilleuse. Mr. Gilly visited this secluded spot, for the purpose of ascertaining the early and present history of this interesting portion of the Protestant Church, which had been recently under the pastoral care of Felix Neff. From information derived during his stay among them, as well as from the papers of Neff himself, to which he had access, the present memoir of this extraordinary man is compiled; and it is unquestionably one of the most interesting, as well as most valuable, works with which we are acquainted. But in order to appreciate the character of the man, whose labours it records, it will be convenient to describe, in the words of De Thou, the nature and situation of the country in which they were executed:—

Of all these regions the Val Fressinière is the most repulsive and wild; its soil is sterile and unproductive, and its inhabitants are most lamentably poor. They are clothed in sheepskins, and they have no linen in use, either for their garments or their beds. They sleep in the clothes which they wear during the day. They inhabit seven villages, and their houses are made of stone, with flat roofs, and mud cement. In these hovels the people and their cattle live together, and they often take refuge in caves, when they expect an attack from their enemies, in one corner of which they themselves lie concealed, and, in the other, their sheep and kine. They subsist principally on milk and venison, and their occupation is tending their cattle. They are skilful marksmen, and seldom miss either the chamois or the bear; but from the filthy manner in which they devour the flesh of these animals, they become so offensive to the smell, that strangers can scarcely bear to be within scent of them. Happy in these their scanty resources, they are all equally poor alike; but they have no mendicants among them, and, contented among themselves, they very seldom form either friendships or connexions with others. In this state of squalidness, which causes them to present a most uncouth appearance, it is surprising that they are very far from being uncultivated in their morals. They almost all understand Latin, and are able to write fairly enough. They understand also as much of French as will enable them to read the Bible, and to sing psalms; nor would you easily find a boy among them, who, if he were questioned as to the religious opinions which they hold in common with the Waldenses, would not be able to give, from memory, a reasonable account of them. They pay taxes most scrupulously; and the duty of doing this forms an article of their confession of faith. But if they are prevented from making payment by civil wars, they lay apart the proper sum, and on the return of peace, they take care to settle with the royal tax-gatherers.—Pp. 16—18.

Such is the description which De Thou gave of these mountaineers in the sixteenth century, and such, with very little difference, Neff found them in 1823. He was then in his 25th year, having been born in the year 1798, and brought up in a village near Geneva, under the care of

his widowed mother. His first occupation was that of a gardener; but this was soon exchanged for the military profession, in which he quickly raised himself to notice, as well by his ardent spirit and high courage, as by his theoretical and practical knowledge of mathematics. But the serious turn of his mind rendered him so unwelcome to his brother officers, that he determined to quit the service, and prepare himself for holy orders. Accordingly, after the most serious investigation into his own motives and spiritual condition, and a close application to the study of the Scriptures, he commenced his pastoral career in 1819, in the character of a catechist, or lay helper, in the Swiss cantons of Neuchâtel, Berne, and the Pays de Vaud. In 1821, he was invited to the assistance of a pastor at Grenoble, and, having remained there about six months, his services were requested at Mens, to supply the place of the absent minister. The success of his labours in this office are duly appreciated in an extract from a letter of M. Blanc, a neighbouring pastor, written shortly after his death:—

About five months after the arrival of M. Neff at Mens, more than a hundred persons, principally the heads of families, lamenting that he was not appointed to the station of assistant pastor, petitioned the consistory to retain him under the designation of pastor-catechist, and offered to provide a stipend for him, as long as they should have a farthing left. The consistory nominated M. Felix Neff pastor-catechist on the 1st of June, 1822. Every where in Mens and its environs, the name of our friend was never pronounced but with respect; and there were few who did not regard him as a saint almost exempt from sin. This was a subject of deep affliction to him, because he saw that they attached themselves too much to him personally, and too little to the Saviour whose servant he was. He said to me one day with deep feeling, "They love me too much; they receive me with too much pleasure; they eulogize me too much; indeed they do not know me." During the space of nearly two years, which he spent among us, he did a prodigious quantity of good. Zeal for religion revived; a great number of persons began to think seriously of the condition of their souls. The Word of God was more sought after, and more carefully read; the catechumens were better instructed in their Christian duties, and gave proofs of it in their conduct: family worship was established in many houses: the love of luxury, and personal vanity decreased: almsgiving was more generally practised, and the poor were not so numerous. Schools were opened in different places, and both in Mens, and in our neighbouring villages, every body remarks a sensible improvement in the manners and industrious habits of the Protestants. In short, the numberless labours of Neff, his indefatigable activity, and his instructions, will long be remembered at Mens, and his sojournment among us will be recorded as a signal blessing.—Pp. 69, 70,

Having now discharged the duties of probationer and catechist for more than four years, and made sufficient proof of his inclination and powers, he left Mens in April 1823, with a view to ordination. Although he would gladly have received his authority to preach the Gospel from his own church at Geneva, yet the heterodox principles which they had openly avowed, led him rather to seek it in the Protestant Church of France; but though he had ministered in her service, there would have been a difficulty in admitting a foreigner into her bosom. He had no other mode therefore of assuming the ministerial

functions, than by asking for a public recognition as a devoted servant of God in one of those independent congregations, whose ministers are received in the Protestant Churches of France as duly authorized teachers of the Gospel. With this view he set sail for England, and was ordained in a chapel in the Poultry, on the 19th of May, 1823. He lost no time in returning to France; and, in the October following, his most ardent anticipations of usefulness were gratified by his appointment to the care of the Protestant Churches of Val Queyras and Val Fressinière.

The wisdom of God (observes Mr. Gilly), in the choice of his instruments, was singularly exhibited, when he called Neff to be a minister of his word, and sent him to preach the Gospel to the rugged and half civilized mountaineers of Dauphiné. The work of a pastor in the Alps, as Neff expressed it, when he came to have an experience of its duties and its difficulties, resembles that of a missionary among the savages. He had to teach them every thing. He had to show them how to build a school-room; how to use the line and plummet; how to form levels and inclined planes; how to irrigate their meadows, and to cultivate their barren soil, so as to be the most productive.

A mere scholar from the university, even an ardent preacher with the whole scheme of the Gospel written in his heart, could not have accomplished what this extraordinary man did, who, with his thorough knowledge of the Book of Life, possessed also a stock of available information, which was brought from the nursery-ground and the camp.—p. 44.

In the memorial before us, the excellent author has amply illustrated the truth of these observations. In lieu of a more elaborate analysis, of which our limits will not admit, we shall present our readers with the substance of a paper drawn up by Neff himself, in which he describes the nature of his charge, and some of the difficulties he had to encounter. It was written in the year before his death; and, with a few extracts by way of comment, will induce the reader to seek further acquaintance with the Alpine pastor, in the pages of his biographer.

The revocation of the Edict of Nantes, in 1686, deprived them of their ministers, and we may judge what their condition must have been for many years; but still there was not a total famine of the Word among them. They met together to read the Bible and to sing psalms; and although they had an ancient church in Dormilleuse, they were building a second in La Combe, which was not finished when I first arrived there. Such was their situation, when Providence directed me to their vallies in 1823. They received me most gladly; they attended my preaching with eagerness, and gave themselves up to my guidance in all that I undertook for their improvement. The limits of this short notice will not permit me to enter into any detail of my proceedings, during the three years and a half that I remained with them. I will merely state that my instructions were not unproductive of good; that many young men have been put in the way of opening schools during the winter; that the Sunday-schools have been frequented by adults, who could not profit by the lessons given in the day-schools open to younger persons. Up to this period the girls and the women had been almost entirely neglected. With the assistance of subscriptions from foreigners, one school-room has been built, and another is in preparation. Several of the inhabitants have shown a strong inclination to take advantage of the information, which I have given them on

agriculture and architecture, and in the principles of some of the useful sciences, which hitherto were utterly unknown to them. I have distributed many Bibles, New Testaments, and other books of piety among them, which, I have been pleased to find, were not only received with gratitude, but such as were sold were readily purchased at prime cost. In truth, the religious knowledge communicated to them has been so blessed, that you would not find in any part of France more genuine piety or simplicity of manners. But still it can hardly be expected that this improvement will be permanent, considering their physical, moral, and religious condition, so long as they are without the ministration of regular pastors. Up to the present time the Valley of Fressinière has not a pastor of its own. It is served in connexion with the churches of Val Queyras, which are ten leagues distant, on the other side of the Durance, and are separated by a lofty range of mountains, whose passes are not only very difficult, but absolutely dangerous in the winter. The visits of the pastor are, therefore, necessarily few and at long intervals, and the people are obliged to wait his convenience, until they can have their children baptized, the nuptial blessing pronounced, or any of the church services performed. Moved by the destitute condition of these mountaineers, who are endeared to me, not only by their own amiable disposition, but by their interesting origin, I would most willingly devote myself to their service, and submit to all manner of deprivation and fatigue as their pastor; but the frequent journeys from one church to another, in the Valleys of Fressinière and Queyras, have been too much for me, and total exhaustion, proceeding from this cause, and from a stomach complaint, brought on by living on unwholesome food, have so disabled me, that I am obliged to remove myself for the present, with very slight hopes of ever being so restored as to be able to return.—Pp. 7—9.

Nothing can afford greater interest than the history of Neff's first three weeks' labour in his mountain parish. The following summary of his exertions and their fruits is given in the memoir:—

We find him, not only preaching, and performing public service, in every village between Dormilleuse and the frontier Alps, where there was a church, but gathering the young people about him; classing them, and instructing them in the first elements of Christianity; making lists of those who had not yet appeared at the Lord's table, and preparing them for that solemn ordinance; visiting from house to house; putting families in a train to pursue devotional exercises by themselves; inspiring them with the love of pious conversation and reading; and performing all those little offices of kind attention, and pastoral duty, which have the sure effect of endearing a parochial clergyman to his flock, by proving that he takes a real and an affectionate concern in all that interests them. This earnestness in "seeking for Christ's sheep that were dispersed abroad," through the far scattered hamlets of his burthensome charge, and in "using both public and private monitions and exhortations, as well to the sick as to the whole, within his cure," was displayed in the winter season; and we may understand what a winter is in the Alps, from the pastor's description of his journey to San Veran, through the snow-storm, and of his employing a party of village pioneers, himself working at their head, to cleave a passage through the ice for those who had to clamber up the rock of Dormilleuse. Four times, too, in these twenty-one days, did Neff encounter the pass of the Guil, an undertaking more serious than braving the snow-storm, or the icy slope of a mountain.—Pp. 137—139.

In a district so wild, and among inhabitants so comparatively uncivilized, it was the pastor's object, in forwarding their spiritual interest, to better at the same time their temporal condition. He was ever ready to communicate to them the fruits of his own knowledge

and experience; and to forward their improvement in the arts, and comforts, and conveniences of life.

Neff was not merely the Sabbath-day minister and instructor: nor was he the religious guide only. He was every thing to his mountaineers.—P. 227.

He taught them to improve their dwelling, to cultivate their lands to greater advantage, to employ time profitably and agreeably, that had previously hung heavy upon their hands, and to find occupation and amusement in numberless resources, of which they had no conception till his arrival among them. He was their schoolmaster in short, not only to bring them unto Christ, but to instruct them in whatever was useful and advantageous. They saw that he had their best interests at heart—and the current of their affections naturally flowed towards him, in the full tide of confidence and veneration.—P. 228.

One proof of their utter wretchedness affected him sensibly. Long habits of suspicion, and the dread of ill-treatment, had become so natural to them, that at the sight of a stranger they ran into their huts, particularly the young people, like marmots into their holes. Their houses, clothes, food, and method of cultivation, were four or five centuries behind the rest of France, and to this hour, after all his exertions to ameliorate their state, if a stranger could be carried asleep to their village, on waking he never would believe that he was in the land of civilized Frenchmen. The pastor had to begin with first principles, and in this his scientific knowledge, and the systematic rules of command and obedience, in which he had himself been so well schooled in the garrison at Geneva, came seasonably to his help. He knew how to set about arranging and giving directions.

His first attempt was to impart an idea of domestic convenience. Chimneys and windows to their hovels were luxuries to which few of them had aspired, till he showed them how easy it was to make a passage for the smoke, and admittance for the light and air. He next convinced them that warmth might be obtained more healthily, than by pigging together for six or seven months in stables, from which the muck of the cattle was removed but once during the year. For their coarse and unwholesome food, he had, indeed, no substitute; because the sterility of the soil would produce no other; but he pointed out a mode of tillage, by which they increased the quantity; and in cases of illness, where they had no conception of applying the simplest remedies, he pointed out the comfort which a sick person may derive from light and warm soups and ptisans, and other soothing assistance. So ignorant were they of what was hurtful or beneficial in acute disorders, that wine and brandy were no unusual prescriptions in the height of a raging fever.—Pp. 229, 230.

The experience which Neff had acquired in the garden at Geneva, was applied to the agricultural improvement of his Alpine parishioners; and, in a word, his whole energies were devoted to their service. Following in the steps of Oberlin, he was peculiarly anxious for the establishment of schools throughout his cure: and he laboured with his own hands in the erection of one at Dormilleuse. This was the last act of his pastoral life. His strength was totally unequal to the ardour of his temper; and, the severity of the winter acting upon a debilitated constitution, he was forced in April 1827 to repair to his native village, as a means of recruiting his shattered health. He had himself but little hopes of recovery; but his Alpine flock was never absent from his mind. The closing scene of his life is given by Mr. Gilly from a "*Notice sur Felix Neff*," published at Geneva; and we cannot but add it to the record of the last hours of eminent Christians, which we have frequently transferred to these pages.

His voice became so weak that it was necessary to go very close to him in order to hear it; he spoke with great difficulty and with severe pain, yet he willingly endured this suffering when he had any salutary advice to give us.

"We had the satisfaction," said a narrator of the dying scene, "of being much with him towards the close of his painful career, and we never heard a murmur escape from his lips. He was grateful for the affection shown towards him, and returned it abundantly. Often, after our poor services, he threw his arms round our necks, embraced us, thanked us, and exhorted us with all his soul to devote ourselves to God. 'Believe my experience,' said he, 'He only is your sure trust, 'He only is truly to be loved. If you should one day be employed in the preaching of the Gospel, take heed not to work to be seen of men. Oh, with how many things of this kind do I reproach myself! My life, which appears to some to have been well employed, has not been a quarter so well as it might have been! How much precious time have I lost!' He accused himself of unfaithfulness in the employment of his time, and of having been vain-glorious: he, whose labours were scarcely known to a few friends! who had refused to marry, that his heart might be entirely devoted to his Master, and whose ardent charity for his fellow-creatures had brought him, at the age of thirty-one, to his bed of death! Knowing his love for sacred music, we frequently assembled in a room near his own, and sung, in an under tone, verses of his favourite hymns.

"About a fortnight before his death, he looked on a mirror, and discovering unequivocal signs of dissolution in his countenance, he gave utterance to his joy: 'Oh, yes! soon, soon I shall be going to my God!' From that time he took no more care of himself: his door was open to all, and the last hours of the missionary became a powerful mission. His chamber was never empty, he had a word for every one, until he was exhausted by it. In the full enjoyment of all his mental faculties, every thing was present to his memory; the most trivial circumstances, even conversations which he had held many years previously; and he made use of them with extraordinary energy in his exhortations. On his mother's account only did he show the least inquietude: old, feeble, and devoted to him, she could not restrain her tears. Before her, he assumed a firmness which amounted even to reproach; then, when she left him, no longer able to refrain from weeping himself, his eyes followed her with tenderness, and he would exclaim, 'my poor mother!'

"He made presents to his friends, and set apart some religious books for many persons to whom he still hoped to be useful; after having underlined several passages, he thus wrote the address:—Felix Neff, dying, to —

"The last night of his life, we and some other persons remained to sit up with him. Never shall we forget those hours of anguish, so well called the valley of the shadow of death. It was necessary to attend to him constantly, and to hold him in his convulsive struggles; to support his fainting head in our arms, to wipe the cold drops from his forehead, to bend or to straighten his stiffened limbs; the centre of his body only retained any warmth. For a short time he seemed to be choking, and we dare not give him any thing: a few words of Scripture were read to him, but he did not appear to hear; once only, when some one was lamenting to see him suffer so much, and said, 'Poor Neff,' he raised his head for an instant, fixed his large eyes full of affection upon his friend, and again closed them. During the long night of agony we could only pray and support him. In the morning, the fresh air having a little revived him, he made a sign that he should be carried to a higher bed: they placed him on this bed in a sitting posture, and the struggles of death began. For four hours we saw his eye raised to heaven! each breath that escaped from his panting bosom, seemed accompanied with a prayer; and at that awful period, when the heaviness of death was upon him, in the ardent expression of his supplication he appeared more animated than any of us. We stood around him weeping, and almost murmuring at the duration of his sufferings, but the power of his faith was so visible in his countenance, that our faith too was restored by it, it seemed as though we could see his soul hovering on his lips,

impatient for eternity. At last we so well understood what his vehement desire was, that with one impulse we all exclaimed: 'Come, Lord Jesus, come quickly.'

"Two days afterwards, (his death took place 12th of April, 1829,) we accompanied his remains to the tomb. Over his resting-place were read some beautiful verses of that Word which shall never pass away. We then prayed, and in compliance with his wish, his numerous friends, who were assembled at the grave, sang together those lines of M. Vinet, of which the stanzas conclude thus:—

"Ils ne sont pas perdus, ils nous ont devancés."

Pp. 304—309.

Such was the end of one, whose name will ever be remembered with those of Gilpin, Herbert, Martyn, and Oberlin. We are truly grateful for the interesting memoir with which Mr. Gilly has presented us; nor could it have come with half the interest from any other writer than the amiable and instructive historian of the Vaudois.

ART. III.—*The Life and Pontificate of St. Pius the Fifth. Subjoined is a Reimpression of a Historic Deduction of the Episcopal Oath of Allegiance to the Pope, in the Church of Rome. By the Rev. JOSEPH MENDHAM, M.A. London: Duncan. 1832. Pp. xvii. 325. 8vo.*

OUR reformed Church, and all consistent Protestants, are already largely indebted to the laborious researches of Mr. Mendham, in shewing the actual working of modern popery. The iniquitous traffic in licences for committing sin, carried on by the Church and Court of Rome, were exposed by him, several years since, in an anonymous pamphlet entitled "*Taxatio Papalis*: being an account of the Tax Books of the United Church and Court of Modern Rome;" which is replete with *stubborn facts*, and contains extracts from the accredited *Taxe* of the Romish Church, evincing the frightful extent to which licences for the perpetration of the most atrocious crimes may be purchased. In 1822, Mr. Mendham published (also anonymously) the "*Historic Deduction of the Oath of Allegiance to the Pope of Rome*," now annexed, with additions, to his life of *Saint Pius V.*, the persecuting clause in which oath he fully demonstrated. In 1830, he gave a second and much enlarged edition of a work replete with most valuable historical facts and documents on "*The Literary Policy of the Church of Rome, exhibited in an Account of her Damnatory Catalogues or Indexes, both Prohibitory and Expurgatory; with various illustrative Extracts, Anecdotes, and Remarks.*" Of this work we have long since wished to give a more detailed account, but have, hitherto, been prevented by the pressure of other important matter. The machinations of the papal agents in falsifying and tampering with the works of the Fathers, and the unceasing efforts of popery in preventing the reading of the Holy Scriptures, are here unmasked with great research. The volume abounds with interesting and instructive

anecdotes and facts. Not long after this work was delivered to the public, Mr. Mendham edited, with a preface and valuable historical notes, (all shewing the deadly workings of popery,) Watson's "Important Considerations in the Name of certain Secular Priests," originally published in 1601. These "Considerations" are a most satisfactory vindication, by Romanists themselves, of Queen Elizabeth, from the charge of unjust severity towards her Romish subjects. This is a precious document for the History of England; and most satisfactorily refutes all the false representations made by the Milners, Butlers, and other advocates of popery, concerning the treatment of the papists by that illustrious queen, who was driven, in self-defence, to severe measures, by the continual conspiracies of English popish traitors, fomented and supported by papal gold and papal influence, and not least of all by the pontiff Pius V., the most ruthless of her enemies, who, for his crimes against her, and his sanguinary persecutions of what the Romish church is pleased to denounce as heresy, has been enrolled among the hundreds of *saints* to whom Romanists pay their adorations.

In offering the present "Life and Pontificate of *Saint Pius the Fifth*" to the attentive consideration of the public, Mr. Mendham has not only furnished a valuable contribution towards the history of the external Christian Church, but has also given us an instructive biography, containing many historical anecdotes not generally known. It is drawn, moreover, from popish authorities, which no *consistent* papist can repudiate.

Michele Ghislieri was born of humble but respectable parents, on the 17th of January, 1504. At the age of fourteen he entered the Dominican order, and having completed his studies, and in various ways distinguished himself, he was entrusted with the charge of the monasteries of his own order, in which he enforced the strictest discipline. His naturally cruel disposition, however, led him to prefer the office of an inquisitor, from his ardent desire to exterminate heretics and defend the Romish faith; and from the age of forty, until his elevation to the pontificate, all his efforts were directed, with undeviating energy, though sometimes not without personal danger to himself, towards the extermination of those unhappy persons who had the misfortune to fall under his ruthless hands. In 1555, he was elevated to the cardinalate by Pope Paul IV., who appointed him supreme inquisitor: a title and prerogative which he was both the first and last to bear, the popes having, ever after, reserved that distinction to themselves. In 1561, Pius IV. the successor of Paul IV., appointed him to the bishopric of Mondovi; and on his death, in 1566, the cardinals, assembled in conclave, "felt themselves irresistibly impelled to adore Michele Ghislieri, as their

future head." He was elected pontiff, January 7th; and on his coronation, ten days after,

he distributed money; contriving at the same time that the poor and infirm should have their portion. He performed many other acts of munificence: but was reserved in his favours to his own relations. In his efforts to restore discipline and morality he began at home, not only in the city, but his own establishment. The piety which alone he understood and cultivated, and in which the bitterest enemies of our Lord Jesus Christ preceded him, together with the social and decorous virtues of mutual harmony and charity, he promoted with considerable zeal. He visited the five patriarchal churches of the city, and addressed religious exhortations to their respective colleges. One of his earliest acts was to expel prostitutes from the city, where they had greatly multiplied. The magistrates remonstrated; but he was firm, except that, in order to avoid greater crimes he permitted some to remain, whom he confined to an ignoble quarter of the city; but if they transgressed its bounds, they were to be whipped and banished. Two or three churches were appropriated to their peculiar use, for worship and instruction. The measure produced immediate and beneficial effects. Other regulations of inns, and of excess in apparel, with various reformatations of vices and abuses, gave quite a new face to the city. And indeed it appears that there was room enough for amendment; for, whether from the negligence of the preceding chief pastor of the church, or the strong incorrigibility of the evil, the present spiritual sovereign found himself under the almost inevitable necessity, as one of his first acts, to issue a bull, prohibiting, under severe penalties, irreverence in the churches, quarrels, immoderate laughter, turning the back upon the most holy sacrament, licentious conversation and behaviour, with other specified disorders. The instrument proceeds to condemn simony, blasphemy, concubinage, and an execrable sin, of which, if a cleric should be guilty, he is, firstly, to be degraded, and then delivered over to the secular arm.—Pp. 29—31.

The three main objects to which Pius V. (such was the name he assumed) directed all his wishes and exertions, were—to obtain the universal reception of the canons and decrees of the then recently terminated Council of Trent, in the formation of which himself had borne no inconsiderable part;—to reduce the power of the Turk;—and, above all, to reduce imputed heresy and schism, by any and every means fair or foul, to submission, if not obedience.

Our limits do not allow us to follow Mr. Mendham into the detail of the truly valuable facts which he has collected from indisputable *popish* authorities, for this part of his work. He has substantiated (among other very important particulars), *from the letters of the sanguinary pontiff himself*, the FACT that *Pius was privy to the conspiracy against the protestants in France*, which terminated in the well-known massacre of St. Bartholomew, though he was not permitted to witness that horrid transaction. Mr. M. has further given an analysis of some valuable, and until last year inedited state-letters, published at Paris, which demonstrate how deeply the scheme was laid for the wholesale murder of the protestants in 1572, of whom nearly fifty thousand (we suspect Mr. M. has under-stated the number at forty thousand) perished by assassination at Paris, and in the provinces: on the receipt of the tidings of which *holy* affair, the Church and court of

Rome (for whatever modern Romanists may speciously allege or insinuate to the contrary, they are one and indivisible) were so overjoyed, that Gregory XIII. piously commanded a discharge of artillery to be made, ordered the cardinals to return solemn thanks to Almighty God, by his legate pronounced absolution upon all the assassins, and finally caused a medal to be struck in honour of this unprincipled transaction, which a late writer, in one of the volumes issued by the Society for *Diffusion of Entertaining Knowledge*, has had the effrontery to palliate.* Of the medal here alluded to, Mr. Mendham has given a fac-simile, together with a description translated from Bonanni's Latin Medallie History of the Popes, which we are tempted to transcribe.

The medal has on the obverse, as usual, a figure of the pope, GREGORIUS XIII. PONT. MAX. AN. I. The reverse has a representation of a destroying angel, with a cross in one hand and a sword in the other, slaying and pursuing a prostrate and falling band of heretics. The legend is, UGONOTTORUM. STRAGES. 1572.

The explanation of Bonanni may be thus translated:—

"The unexpected change of affairs overwhelmed Gregory, the pontiff, and Italy, with the greater joy, in proportion to the increasing fear produced by the account of Cardinal Alessandrino, lest the rebels who had revolted from the ancient religion, should inundate Italy. Immediately upon the receipt of the news the pontiff proceeded with solemn supplication from St. Mark's to St. Louis's temple; and having published a Jubilee for the Christian world, he called upon the people to commend the religion and king of France to the supreme Deity. He gave orders for a painting descriptive of the slaughter of the admiral and his companions, to be made in the Hall of the Vatican, by Giorgio Vasari, as a monument of vindicated religion, and a trophy of exterminated heresy, solicitous to impress by that means how salutary would be the effect to the sick body of the kingdom of so copious an emission of bad blood. He sends cardinal Ursino as his legate *à latere* into France, to admonish the king to pursue his advantages with vigour, nor lose his labour, so prosperously commenced with sharp remedies, by mingling with them more gentle ones. Although these were such brilliant proofs of the piety of Charles, and of his sincere attachment to the Catholic church, as well as of pontifical solicitude, there were not wanting some who gave them a different interpretation. But, that the slaughter was not executed without the help of God and the divine counsel, Gregory inculcated in a medal struck on the occasion, in which an angel, armed with a sword and a cross, attacks the rebels; a representation by which he recalls to mind, that the houses of the heretics were signed with a white cross, in order that the king's soldiers might know them from the rest, as likewise they themselves wore a white cross on their hats."—Pp. 213, 214.

Bonanni, our readers will observe, was a Jesuit, who would not have stated what has been thus given, if he had not been well assured that it was perfectly *agreeable* to his superiors. We wish our readers particularly to take notice of his concise, but graphic description of the joy produced by the massacre of the helpless protestants. The jubilee,—the monitory painting,—the cool approbation of the cruel deed,—the dread of a mixture of mildness,—the

* Our readers will find a just and effectual exposure of this base literary fraud in the *British Critic*, No. XXII. pp. 351—355.

recognition of the authority of the medal,—and of the care with which the victims were marked for destruction,—and, above all, the God of love and mercy called in to sanction the whole.

But we must now invite our readers' attention to the efforts of *Saint Pius* against our illustrious Queen Elizabeth. Various rebellions were excited against her by papal influence; but Pius not only fomented rebellion, but supported it with money. In the course of the year 1569, the earls of Northumberland and Westmoreland were stimulated by Nicholas Morton, an English priest, whom the pope had specially sent into England for that purpose, to set on foot a rebellion, to raise Mary Queen of Scots to the throne, and to restore what *they* called the Catholic religion. This rebellion, as our readers doubtless know from British history, was providentially frustrated, before the close of the year 1569; but those traitor nobles had left no means untried to accomplish their design; and it appears from a letter of the pope's, which is still extant, that they had applied to Pius for pecuniary aid. Of this letter Mr. Mendham has given a translation (besides preserving the original in his appendix). As it is but little known, we are tempted to give a portion of it.

Having expressed his grief at the present state of popery in England, the Roman pontiff thus proceeds to cajole and encourage the traitors in their work of rebellion, by promising them assistance in money.

Behold now, He, who of old makes new, and of new old, Our Lord JESUS CHRIST, by you, who are most dear to us, no less by nobility of birth than by the prosecution of Catholic piety, has perhaps determined to restore and confirm the antient union of the Roman church and the kingdom; and has therefore inspired you with a mind so worthy of the zeal of your Christian faith as to urge you to the attempt, *to deliver yourselves and that kingdom from the basest servitude of a woman's lust, and to recover them to the primitive obedience of this holy Roman see*; which pious and religious endeavour of your minds we commend with due praises in the Lord; and bestowing upon it that benediction of ours which you seek, with the benignity which becomes us, we receive your honourable persons fleeing to the power and protection of us and of this holy see, to whose authority they subject themselves; exhorting you in the Lord, and with the greatest possible earnestness of our mind entreating you, to persevere constantly in this your so exceedingly good will and laudable purpose; being assured, that the Omnipotent God, whose works are perfect, and who has excited you to deserve well of the Catholic faith in that kingdom, will be present to your assistance. But if, in asserting the Catholic faith and the authority of this holy see, you should hazard death and spill your blood, far better is it, for the confession of God to fly, by a compendious and glorious death, to eternal life, than, living basely and ignominiously, *to serve the will of an impotent woman, with the injury of your souls*. For think not, beloved sons in Christ, that those Catholic bishops or princes of that kingdom whom you name, are ill dealt with; who, because they would not forsake the profession of the Catholic faith, are either imprisoned, or are undeservedly visited with other punishments; for the constancy of these men, which is even now confirmed by a recent example, as we think, of the blessed Thomas, archbishop of Canterbury, no man can commend according to its worth. Imitating yourselves

this same constancy, be of a courageous and constant mind, and desist not from the enterprize for any denunciation of danger or threatenings : for God, in whom you ought to repose your trust, who plunged the chariot and army of Pharaoh in the sea, is able to break the strength and power of his enemies, so that by you the pristine religion and its antient dignity may be restored to that kingdom : which, that it may be effected, we will not only assist by performing the offices which you desire with Christian princes, but *by immediately granting the sum of money which, according to our power, and agreeably to your request, we are able to supply* ; as you will understand more clearly and fully by our beloved son, Robert Rodulfus ; using our endeavour to contribute hereafter a greater sum than the imbecility of our means can bear, and with a prompt and cheerful mind, to assist your pious endeavour with all our property and power, as we are able in the Lord.—Pp. 130—133.

In 1570, Pius issued his bull of excommunication against Queen Elizabeth, as a slave of impiety, a heretic, and a favourer of heretics. He further deposed her, and declared her to be deprived of her right to the crown of England ; absolved all her subjects from their allegiance, and all others from their oaths, and that—for ever ! But, on the transaction of this bull (the original of which is given in the appendix) we must refer our readers to Mr. Mendham's volume.

Pius died on the first of May, 1572, after a painful illness, in the seventh year of his pontificate ; and on the first of May, 1672, just one hundred years afterwards, he was beatified, in pursuance of a decree of Clement X. with great pomp. The breve of that pope, issued on this occasion, stated—

That Pius V., on account of his sanctity, heroic virtues and miracles, was entitled to be declared, and was declared, a saint, and that, as to a pontiff, confessor, a peculiar office and mass might be annually recited in certain places, on the 5th of May, *that* being the first unoccupied day after the first. His body and relics were likewise allowed to be exposed for the veneration of the faithful, and his images to be adorned with rays, or splendours.—P. 226.

The relics of this *saint* and wholesale murderer were transferred, Sept. 11, 1697, to the church of Santa Maria Maggiore, where they are still exhibited. His final canonization, by which he was enrolled among the saints in the Romish calendar, took place May 22, 1712. Mr. Mendham has detected, and very properly reprehended, the artful and dishonest rendering of an expression in the prayer proper to the office of this saint, which appears in the Romish Missal for the use of the Laity, and in the Vesper book, published under the authority of the Romish hierarchy in London.

In conclusion, we recommend to our readers Mr. Mendham's interesting and ably-executed volume, as exhibiting a faithful picture (the materials and colouring of which are derived from Popish authorities that cannot be rejected,) of the Papal constitution in Church, state, and doctrine, as it was finally settled on the basis of the assembly, falsely called the *Oecumenical* council of Trent, and as it substantially exists at the present day. For it cannot be sufficiently impressed

upon unwary Protestants, that whatever *apparently* moderate statements may be made by Bossuet, Dr. Baines, and other advocates of Popery, such statements (independently of their unfairness) exhibit only the sentiments of the *individuals themselves*. The *REAL* sentiments of the Romish Church and Court are contained, and must be sought, ONLY in the canons and decrees of the council of Trent, in the "*Catechismus ad Parochos*"* or Catechism for the Curates, and in the creed of Pius IV., which consists of twelve *unscriptural anti-scriptural* articles, added by that pontiff to the Nicene creed. "If any one says or pretends," says Mr. Francis Plowden, in the following memorable sentences, which we quote from Mr. Mendham's Preface—

"If any one says, or pretends to insinuate, that modern Roman Catholics differ in *one iota* from their predecessors, he is either deceived himself, or HE WISHES TO DECEIVE OTHERS. *Semper eadem* is not less emphatically descriptive of our religion than of our jurisprudence." There are nominal Protestants, who persist in either deceiving themselves, or wishing to deceive others, on this point; and the public at least ought to be undeceived.—Preface, p. xvii.

Mr. Mendham, as the opening paragraph of this article will shew, has, with unwearied unity and steadiness of purpose, endeavoured to undeceive the public with respect to the real nature and the practical tendency of popery; and we shall rejoice to know that our pages have been instrumental in extending the utility of his truly valuable labours.

LITERARY REPORT.

Sermons on the Christian Life and Character. By ARTHUR B. EVANS, D.D. *Head Master of Market Bosworth Free Grammar-School.* London: Cadell. Edinburgh: Blackwood. 1832. Pp. viii. 426.

We have read these sermons with unaffected pleasure. Dr. Evans has

powerfully vindicated the necessity of obedience to the Gospel as the proof of Christian faith and love; and most forcibly directed the attention of his readers to the advantages of Christianity in general. There is a strength and vigour in his delineations, and an efficaciousness in his arguments, which

* A translation of this catechism, published at Dublin in 1829 "by the Rev. J. Donovan, Professor &c., Royal College, Maynooth," is now on our table. We had designed long since to expose its *unfaithfulness*, by which the translator has deliberately violated that decree of the tridentine assembly, which commands all bishops to "take care that it be FAITHFULLY transcribed into the vernacular or vulgar tongue," (*in vulgarem linguam FIDELITER verti*. — Sessio xxiv. de Reformatione, cap. vii. p. 280. Paris edition. 1824. 16mo.) but we have happily been anticipated by Mr. CRAMP; who, in his *Text-Book of Popery* (pp. 368—371) has compared the veracious Maynooth Professor's *faithful* translation with a previous version published at Dublin in 1816, and has detected only upwards of twenty instances of *omissions, additions, or mistranslations*; and that in a work, of which the translator unblushingly affirms:—"his *fidelity*, he trusts, may defy reproof; and on it he sets his only claim to commendation." (Preface, p. xvi.) Our readers will, by this time, be enabled to form a tolerably correct idea of Mr. Donovan's *fidelity*, and to award him his due meed of *commendation*.—ED.

will bear comparison with the most splendid specimens of our old sterling matter-of-fact theologians; a race of men, like the giants of ancient days, who have left few, if any, descendants. As a preacher of righteousness, springing from the only foundation, that is or can be laid, we place him on the summit of his ambition; and feel satisfied, that what he alleges in his brief advertisement, "the possibility of being useful to a few, and, among that number, to his clerical brethren," is fully proved.

There are a few notes appended, which touch on points which might easily be extended to a voluminous length. We particularly approve their allusion to the abominable indifference to sacred things, which characterizes the present age, and especially amongst that class in society who should be the "leaders" in all things as well as in some. "What," he properly demands, "what are the people of England to think of the cabinet meetings and cabinet dinners, as they are called, of his majesty's ministers upon the Lord's day?" We sadly fear, that some of our brethren in the ministry of the King of kings are a little, if not much, to be blamed for apathy upon these and similar inquiries; and if to one of these court ministers, Dr. Evans should be able to hint a single idea applicable to his situation, his work will not have been in vain; — nor will our recommendation of it be too favourable.

Sermons by the Rev. HOBART CAUNTER, B.D. Domestic Chaplain to the Earl of Thanet, and Curate of St. Paul's (late Portland) Chapel, St. Mary-le-bone. London: Edward Bull, Holles street; and Rivingtons, St. Paul's Church-Yard. 1832. Pp. viii. 380.

SERMONS, preached by a *fashionable* preacher, at a *fashionable* chapel, and to *fashionable* people, may appear an odd idea. But the sermons may be good for all that. Dr. Evans's sermons, just noticed, came to us fresh from the closet, addressed with something of authority, to his brethren, without any words of apology for their direction or tendency. Mr. Caunter comes

before us with a plea in behalf of his, as published by request, and deprecating, or rather propitiating, the severity of criticism, not having been written with a view to publication; and there is a list of subscribers to the volume, added as a sort of tail-piece to balance the preface. Yet, in its way, this volume has as much good in it nearly, as the former, though differently handled. Mr. Caunter, with more than three hundred friends, to back his pretensions, by a subscription of nearly 200*l.* in purchase of his book, may care little for our official, and perchance *officious*, good opinion; but, though we do not think a Christian preacher ought to demean the character he should sustain by apologetic compliments to his hearers or readers, (for never can a teacher of the truth need to apologize for a word in season or out of season,) we still think his sermons may do good, and, therefore, we wish him "God speed."

A Biblical and Theological Dictionary; Explanatory of the History, Manners, and Customs of the Jews and neighbouring Nations. With an Account of the most Remarkable Places and Persons mentioned in Sacred Scripture; an Exposition of the Principal Doctrines of Christianity; and Notices of Jewish and Christian Sects and Heresies. By RICHARD WATSON. London: Mason. 1832. Pp. iv. 1068.

ALLOWING for the bias of the editor's opinions, his may be considered one of the best Theological Dictionaries in the language. As a compilation from preceding compilations, it is enlarged and corrected throughout; and many important articles, which have not been hitherto inserted in works of the kind, add considerably to its value. The articles on Church-discipline, and sectarian tenets, must be consulted with particular caution; indeed, in some of the articles touching our Church, we must take nearly the opposite of what is said: but in other respects, the student will find it an accurate and useful compendium of all that is necessary to illustrate the Holy Scriptures, and the history of the Church of God from the creation to the present time.

The Invalid's Help to Prayer and Meditation; with Prayers, &c. in Behalf, and on the Loss, of Relatives and Friends. By the Rev. E. P. HANNAM, M.A. Curate of the New Church, St. Pancras. London: Rivingtons. 1832. 12mo. Pp. xvi. 84.

By the 67th canon, the minister is left to his own judgment as to the propriety of visiting the sick in cases of infectious diseases; and though we are well assured that the Clergy pay little regard to their own personal security, yet the consideration of their families may well be allowed to weigh with them under circumstances of imminent peril. Accident also may sometimes prevent, even in ordinary occurrences, the immediate attendance of the minister; on which occasions, as well as in the interval of his visits, a manual for the direction of the relatives or friends of the invalid, cannot be otherwise than conducive to his spiritual improvement and consolation. The judgment of the lower classes is not always ready in the selection of passages adapted to the peculiar case of the sufferer; so that a selection of prayers, and a reference to certain portions of Scripture, applicable to different states of mind and body, will render the task of family ministration both easy and efficient. A guide of this nature is supplied by Mr. Hannam in the manual before us, on the plan of the "Hospital Manual," to which we have already directed the attention of our readers, and which has been placed on the catalogue of the Society for Promoting Christian Knowledge.

Sermons for Sunday Evenings. By the Rev. E. WILSON, Rector of Topercoft. London: Longman and Co. 1832. 12mo. Pp. 309.

"SERMONS for Sunday Evenings!" The very title is refreshing: for though, in the metropolis, as well as in densely populous parishes and districts, Sunday evening services are now become absolutely necessary, yet we confess ourselves admirers of the good old-fashioned custom of our forefathers, who made it a point of conscience and of duty, to instruct their families on Sunday evenings. And we rejoice to know, that there yet are

very many heads of families who adhere to this devout and laudable practice. To all such, this volume will prove a valuable auxiliary. The discourses are short, and judiciously combine doctrine and practice; and they are written in a plain, earnest, and affectionate style; which, with the divine blessing, cannot fail to do good.

A brief View of Sacred History, from the Creation of the World to the Destruction of Jerusalem by the Romans; with Questions for Examination at the End of each Chapter; and a Glossary, explaining Words and Phrases peculiar to Scripture, or there used in a Sense different from that in common Acceptation. By ESTHER COPLEY, Author of "Cottage Comforts," &c. London: Roake and Varty. 1832. 12mo. Pp. iv. 288.

IN the school and in the cottage this little work is calculated to be of considerable utility: not indeed by superseding the regular perusal of the Holy Scriptures, but by assisting the unlettered reader in forming a correct and comprehensive view of their historical contents. The plan upon which it is constructed is sufficiently explained in the title; and we prefer it to any of the various summaries of the same class, which are generally employed for this purpose.

A short Explanation of Obsolete Words in our Version of the Bible, and of such as are there used in a peculiar or Uncommon Sense. For the Use of Young Persons. By the Rev. H. COTTON, D.C.L. Archdeacon of Cashel, and late Student of Christ Church. Oxford: Parker. London: Rivingtons. 1832. Pp. 72.

A VERY useful little book, the merits of which, will be better shewn by the following examples, than by any thing we might add:—

"BOLLED. At Exodus ix. 31, we read that 'the flax was bolled.' This word is said to come from the verb 'to boll,' which lexicographers interpret to *swell*. But, as they justly remark, the older form was not 'bolled,' but 'bollen,' or 'boln,' as may be seen in Shakspeare: whence I cannot help believing that it is the past participle, not from 'boll,' but from 'bell,' (as 'swollen' from 'swell,' &c.) 'To

bell' means, 'to grow in buds or flowers,' [Johnson], which is spoken of hops, and may be used with more propriety of flax, the blossom of which is elegantly bell-shaped, Sir Walter Scott, in some one of his poems has the line, 'and lint was in the bell;' which is exactly to our present point, lint being, as is well known, another name for flax." P. 14.

"BRIGANDINE. *A coat of mail*; perhaps such as was formerly worn by robbers, called (from the French) *Brigands*. The word occurs twice in Jeremiah, but is now obsolete. 'Furbish the spears, and put on the brigandines.' Jer. xlv. 4. So likewise, 'they have their brigandine, their soldier's girdle; and, to be short, all that complete harness,' &c. Erasmus' Paraphrase. And Milton, in Sampson Agonistes, 'Then put on all thy gorgeous arms, thy helmet and brigandine of brass, thy broad habergeon, vantage-brass and greaves.'" P. 16.

"REINS. *The inward parts*, properly *the kidneys*; from the Latin 'renes.' 'The righteous God trieth the hearts and reins.' Psalm vii. 9. In this sense the word is obsolete. In our Version it is often used metaphorically for the thoughts, or affections of the heart; similar use is made of the English word 'bowels' and the Greek σπλάγχνον." P. 55.

"REReward. Derived from the French 'arrière,' means that which we now usually call 'rear-guard'; 'ward' and 'guard' being, as is well known, the same word; and 'rere' being a more correct spelling than 'rear.' 'The Lord will go before you; and the God of Israel will be your rere-ward.' Isaiah lii. 12. 'Rereward' is found in Shakspeare, but has long been obsolete." P. 55.

Historical and Antiquarian Notices of Crosby Hall, London. By E. I. CARLOS, one of the Committee for the preservation of the Structure. London: Nichols. 1832. 12mo. pp. 58.

IN advocating the conservative cause against the Vandal demolitionists of

"Our Lady's Chapel," we were instigated, in some degree, by a devotional veneration for an ancient temple of religion; but, though there is not the same sacred call upon us in the present instance, we should still be unwilling, on the mere score of taste, to pass a silent vote for the restitution of *Crosby Hall*. There is not, indeed, that necessity for echoing the voice of indignation at the barbarian cry of havoc, which was raised by the radical mob in the Borough; but we would fain assist in augmenting the subscription which has been set on foot for saving one of the few remaining monuments of our ancient domestic architecture from the devouring hand of time. For the historical and antiquarian records of this interesting structure, for a description of its original and present state, we gladly refer our readers to the work of Mr. Carlos, in which they will meet with all the information which can be gleaned respecting it, from the most authentic sources. The will of Sir John Crosby is added in an appendix; and, with the note which the author has subjoined, affords a most pleasing illustration of the manners and customs of former times. Indeed we have seldom relished a more delightful antiquarian repast than in the perusal of these "Notices."

A Word of Testimony; or a corrected Account of the Evidence adduced by the Trustees of the National Scotch Church, in support of their Charges against the Rev. E. Irving: and his Defence. 8vo. Pp. 86. Adam Douglas, Portman Street, London. 1832.

THOSE who feel an interest in the transactions alluded to above, may here have the most impartial and correct account that has yet been published: Mr. Irving himself having revised a part of the work. Of the poor man who is the subject of it, it is needless for us to say any thing; except that we should be glad to hear that he was able to distinguish between sober piety and wild enthusiasm.

A SERMON FOR THE SECOND SUNDAY IN ADVENT.

ON THE

DIVINE AUTHORITY AND PROFITABLENESS OF THE HOLY SCRIPTURES.

2 TIM. iii. 14—17.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

THE words clearly contain a most solemn and impressive injunction; but no more solemn or impressive than I think we shall find the occasion and subject deserved. St. Paul, it appears from the context, was enabled to foresee, that a time was fast approaching, when the faith and principles of his beloved disciple Timothy would be assailed with more than ordinary violence. To prepare his mind against this danger was evidently the apostle's object in the words of my text. In this he was probably the more urgent, because, as we learn from another part of this epistle, (ch. iv. 6.) he was assured that his own departure was at hand; by which event Timothy would be deprived of the advice of his great instructor in the faith of the Gospel. In the passage therefore before us, he draws his especial attention to the Scriptures, assures him of their Divine authority, and endeavours to impress on his mind the complete sufficiency of their doctrinal and practical instruction;—"Evil men and seducers shall wax worse and worse, deceiving and being deceived." "But continue thou," he adds, "in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Now the subject here introduced is one which must at all times be of the deepest importance to all Protestant Christians, who really believe in the truth of the Scriptures. It is, however, peculiarly deserving of our consideration on the present occasion, on account of the reference which is made to the Scriptures in this day's collect. Let, then, the character here given of them now occupy our most serious attention. Let us examine the different points of it somewhat in detail; and may God Almighty grant that we may each of us derive from the examination some sound practical improvement.

By the word Scripture, or Scriptures, we know, is meant WRITINGS; and it is scarcely necessary to mention that they are styled "the Holy Scriptures," to distinguish them from all other scriptures or writings whatsoever. They are holy or sacred, because they are Divinely inspired,—because, as the apostle here declares, they were "given

by inspiration of God." In other words, they profess to be a revelation from God to man,—a message sent down from the great Creator in heaven to his creatures here upon earth. They assume to themselves, in fact, the high dignity of being the word of God. This is their commanding title. When, however, we thus speak of Scripture as the word of God, it is not of course meant that all of it was exactly spoken or written by the Almighty himself. Far from it. We know, on the contrary, that, throughout the whole, others beside God are continually represented as speaking; and the several books of which it is made up, were written by different persons of like passions with ourselves; such, for instance, as Moses, David, and Isaiah; Matthew, James, and John. What is really understood by it is this, that each and all of those men wrote under the especial guidance and superintendence of God's Holy Spirit,—all gave such accounts, and delivered such Divine truths, and those only as it pleased the Almighty should be handed down from time to time to the generations of his people; and that in doing this they were preserved from error in all important and essential matters by the influence of the Divine Spirit. This is the meaning we attach to the apostle's declaration, that the "Scripture is given by inspiration of God."

Let it not be thought that the apostle's remarks in this passage are limited to the books of the Old Testament. In the former part of it, indeed, he refers undoubtedly more expressly to them. It must however, be observed that he appears, from the general tenor of the whole, to include with them the books of the New which were then written—and this was almost the whole volume,—as well as all those which the Holy Spirit foreknew were about to be added to them. When, indeed, he first addresses Timothy as having from a child known the Holy Scriptures, and exhorts him to continue in what he had learned and been assured of, he unquestionably speaks of the Old Testament Scriptures; for those were the only Scriptures with which he could have been acquainted in his early years. But when he joins them with faith in Christ Jesus as able to make him wise unto salvation, and then, enlarging his terms, goes on to say, "*all* Scripture is given by inspiration of God,"—it is almost impossible not to understand that he intended to comprehend also the Epistles and Gospels, which set forth the life and doctrines of the Son of God in whom Timothy was to believe.* The natural inference, in fact, is, that St. Paul here declares, that all that should deservedly bear the name of Scripture was to be regarded as divinely inspired by the Holy Ghost; and therefore to be esteemed, not merely as the word of fallible man, but as the word of God.

But the apostle not only speaks of the Scripture as holy in its nature, and as all given by inspiration of God, but also mentions the purpose for which it was so given. It was intended, he intimates, to make men wise—wise unto salvation. Other books and writings profess to give wisdom to mankind. But theirs is only a worldly wisdom. They propose to make men wise in mere human learning and know-

* Bishop D. Wilson on the Evidences, Vol. I.

ledge, or wise in the gains and advantages of this life, or even in the pursuit of only temporal and earthly pleasures. But the object of the Bible, that is, the Book of books, is of a higher order. The aim of the Holy Scriptures is of a far nobler character. The Word of God offers to make men wise unto salvation. It gives a full answer to the all-important question, What must I do to be saved? For it undertakes to point out to them the way of salvation; and promises to lead them along it until they are saved, and saved everlastingly.

This, however, will appear more evident on a consideration of the words of the apostle which follow. "All Scripture," he adds, "is given by inspiration of God, and is *profitable* for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." This passage naturally strikes us as intended farther to illustrate and explain the writer's meaning,—as intended to trace out the way in which the Scripture makes men wise unto salvation. A few remarks on each of its divisions will, however, tend, I think, to place this in a clearer point of view.

The Scripture, then, is said here to be profitable. This, indeed, it must be designed to be, since it is the gift of God himself. But for what purposes is it profitable?

First, then, it is declared to be profitable for *doctrine*. And does it not answer to this character in a most eminent degree? Does it not make known to us doctrines which we could never have discovered without it;—doctrines, too, which are found to have a most powerful and beneficial influence on the welfare of mankind upon earth, and which we have reason to believe will have as beneficial an influence on their happiness hereafter? On the one hand, do not the Scriptures reveal to us the true nature of God in a manner peculiar to themselves? We may study the book of nature which lies open around us, and learn *something* from thence of the character of nature's God. We may examine with amazement the great works of creation, the wonders of the world, and more especially the workmanship of our own bodily frame; and observe how peculiarly all seems contrived to promote the happiness of man: and thus, by the force of reason, be almost compelled to acknowledge, not only that these things must have had a creator, but that he must have been a being of transcendent power and wisdom, as well as of preeminent goodness towards the human race. But little farther than this will unaided reason carry us. Beyond this nature sheds but a dim and glimmering ray. Where, however, reason and the light of nature fail us, the Scriptures lend their powerful aid. They clearly represent to us our Divine Creator, not merely as powerful, wise and good, but as powerful, wise and good, in an infinite and unlimited degree;—they set him before us, as far as we are able to comprehend him, in all his purity, majesty, and might, as the Holy, Holy, Holy Lord God of Hosts—as the High and Lofty One, that inhabiteth eternity,—as dwelling in every place, extending his all-seeing eye even into the most obscure and secret dwellings of the earth, and governing every thing with the most strict and unerring justice;—but at the same time as being no less infinite in mercy, kindness, and love, than he is perfect in justice, wisdom, and

power. Surely these are doctrines which it is profitable for man to know.

On the other hand, the Scriptures teach us the real state of man upon earth, and his future prospects beyond the grave. On the subject of a future state of existence we naturally know nothing; and even with regard to our *present* situation, our own experience of course tells us much, yet even here it is only in the word of God that we can see it in its true light: for it is in the Scriptures alone that we find it traced to its proper origin. They describe, indeed, the many many blessings that we have so abundantly to enjoy: but at the same time they clearly picture to us the misery which in this life we all are heirs to. They represent in dark and gloomy characters man's fall from the holy and lofty estate in which he was first created; they speak most decidedly of the loss he has sustained of the favour of his Divine Creator, and of his consequent unhappiness, of his innate corruption and the sinfulness of his natural disposition. They do not, however, stop here: for they place before us, in such language as we are able to understand, a view of the two states of existence, in one or the other of which they assure us we shall all dwell when death shall separate us from this scene of trial. They paint for us, in bright and glowing colours, the unchangeable glories of everlasting life and bliss in heaven, and warn us of the awful terrors of eternal death in hell. They tell us of a day which is fast approaching, when we must all stand before the judgment-seat of God, to be tried by his holy Word; and remind us, that upon our submission to, or neglect of that word, will then depend our happiness or misery, throughout all the countless ages of eternity. Then, moreover, they point out the only path by which man may be at once reconciled to his Maker's favour, and so be restored to happiness here, and being delivered from every danger, be transported into bliss eternal hereafter. They, in fact, reveal to us the greatest and most important of all truths,—the most blessed doctrines of the pardon of all sin, offered to all who will receive it through the meritorious blood of a crucified Redeemer, Jesus Christ, the Son of God,—and of the gracious influence of the Holy Spirit, to turn our hearts and minds from the love and practice of sin to the love of God and godliness—to prepare us in truth for heaven, by making us fit to enjoy its pleasures. And surely these must be regarded as great and important doctrines; yes, if any such there be, these are doctrines absolutely essential to the happiness of men. The Scriptures, then, which reveal to us these truths, cannot but be considered as pre-eminently profitable for *doctrine*.

But they are also said to be profitable for *reproof*. Did all men, who receive the Holy Scriptures as the word of God, really and indeed receive the great doctrines which they contain, and practically and experimentally believe them, there would be little need of reproof. But, alas! this is not the case; nor, indeed, ever has been. There always have existed multitudes, who, professing themselves believers, have never received these blessed doctrines to the salvation of their souls. On this account, therefore, the Scriptures abound with reproofs addressed to such as these. In their sacred pages, the

faithless and unbelieving professor,—the deceitful hypocrite,—the careless, lukewarm, and unprofitable servant of God,—those, also, who through fear of the anger or scorn of men are ashamed of the truth,—all these, as well as the deluded and obstinate offender, may each find their own case described to the very life, and themselves reprov'd, convicted, and condemned. Indeed, it is almost impossible for any practical unbeliever to read or hear any considerable portion of the sacred writings without tracing therein an alarming picture of his guilt, his danger, and his doom. And if we appeal to experience, how many shall we find have been the hardened sinners who have owed their convictions of sin to their warnings; and thus have, in every instance, given a satisfactory evidence of their profitableness for *reproof*.

St. Paul next represents the Scriptures as profitable for *correction*. This is a no less important part of their office than any which has been mentioned. It is of little consequence that a man be convinced that he is wrong, unless he is also corrected and set right. And this the Scriptures undertake to perform. Whatever errors there may exist, whether in the faith, in the disposition of the heart, or in the conduct of the life, all these the Scriptures offer entirely to remove. And if we examine the history of the Church of God we shall have full reason to be assured that there is no habit of thinking, of feeling, or of acting so evil, or of such long standing, that may not, unless the sinner be utterly cast off by the Almighty, be rooted out, and an opposite habit produced by the effectual working of the word of God. The Scriptures are found to be able to convert as well as convict—to correct as well as reprove.

Lastly, the apostle adds, that the Scripture is profitable for *instruction in righteousness*. The Scriptures, as we have seen, reveal to us a collection of doctrines of a most wonderful and excellent character. But they also found upon these doctrines the most pure and perfect code of morality, which ever has existed in the world. All that the wisest of philosophers, whether of ancient or modern times, have laid down on the subject of man's duty and conduct, if not taken from the Scriptures themselves, sinks into nothing when compared with the morals of the Gospel. Even infidels who disbelieve its doctrines are compelled to confess its superiority as a rule of life; and every true believer proves that he considers faith and practice to be of equal importance. In fact we know but little of the character of the Sacred Volume, if we do not know and feel that it is profitable for instruction in righteousness, for there is scarcely a page in it which does not furnish us with some lesson in righteousness,—some instruction in the practice of true holiness and genuine piety.

But let us mark well the extent to which this scriptural righteousness is to be carried. The apostle asserts that the Scripture is thus profitable, in order "that the man of God may be perfect, thoroughly furnished unto all good works." Perfection then, of some kind, is what the Divine Creator sets before his fallen creatures to be attained by the aid of his Holy Word. And let it not be imagined, because St. Paul here speaks more particularly of the man of God, (that is, the minister of the Gospel) that therefore this perfection need not be

aimed at by any other Christian. Far from it. The apostle was here writing for the especial instruction of Timothy, who was, we know, an eminent minister of the Gospel, and therefore he is led to regard him more peculiarly in that his high capacity. And undoubtedly there are certain duties and some good works which none but the Christian minister can or ought to perform; and certainly he ought to display, for the sake of example to others, as well as for the sake of his own peace of mind, the most abundant zeal for all good works,—yet we should prove ourselves very ignorant of the whole tenor of Scripture if we did not extend the perfection in good works which we there read of, in some degree at least, to all who profess and call themselves Christians. For we should ever remember that our blessed Lord himself, in his sermon on the Mount, exhorted all the vast multitudes which he then addressed to be “*perfect*, as their Father in heaven is perfect.” And St. Paul, in his Epistle to the Colossians, declares that the very object of the Christian ministry was to produce this effect. “We preach Christ,” says he, “warning every man and teaching every man in all wisdom, that we may present every man *perfect* in Christ Jesus.”

But what is the nature of this perfection? Absolute perfection, in the strict sense of the word, that is, an entire freedom from error and sin, we know, belongs not to man;—“there is no man that doeth good and sinneth not,”—this is the testimony of Scripture itself: and an apostle has said, “in many things we offend all.” It must mean, then, not a sinless perfection, but such a sincere desire of, and earnest endeavour after it, as will not allow a man wilfully to continue in any habit which is inconsistent with perfection, or deliberately to persist in the neglect of any known duty, or of any good work which may lie in his power to perform. According to the general tenor of Scripture, the man who is habitually guided by such principles as these may be regarded as “perfect, and thoroughly furnished unto all good works.”

The Scriptures, then, are profitable for all these things, and moreover they are of themselves sufficient to accomplish them. They “are able to make men wise unto salvation.” They may require the commentaries of the wise and learned to explain such parts of them as are difficult to be understood,—they may need, as they unquestionably do, the ministers whom Christ has appointed to proclaim them to the people,—they may also want instructors of different kinds to enforce their doctrines and their precepts; but still they are sufficient in themselves for making men wise for time and for eternity. To use the words of the excellent Article of our Church, which so well agrees with the apostle’s words in my text, “Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.”

(To be concluded in our next.)

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXVI.

MINOR WRITERS AT THE CLOSE OF THE SECOND CENTURY.

* Ὡν γε μὴν ἔγγραφος ἡ τῆς πίστεως εἰς ἡμῶς κατῆλθεν ὀρθοδοξία, τούτους εἰκότως ὀνομαστὶ κατελέξαμεν. Euseb. Hist. Eccl. V. 22.

AMONG others who "had left testimonies of the orthodoxy of their faith in their writings," Eusebius mentions expressly by name *Sarapion*, *Theophilus*, *Narcissus*, *Bacchylus*, and *Polycrates*. Of these testimonies none now remain; with the exception of a few sentences from *Sarapion*, and a short fragment from *Polycrates*. They were, however, good and useful in their generation: nor is it an ungrateful task to collect what little is known of them from the records of history.

Upon the death of Maximin, who succeeded Theophilus in the See of Antioch, that Bishoprick devolved upon SARAPION about the eleventh year of the reign of Commodus, A. D. 191. This, at least, is the date assigned to the commencement of his episcopate in the *Chronicle* of Eusebius, and by Jerome (de Vir. Ill. §. 41.). As a writer he was principally known by a work on the Apocryphal Gospel ascribed to St. Peter, and a variety of letters addressed to certain individuals, who had seceded from the Church altogether, or fallen into heretical opinions. Most of his productions, though probably still extant in the time of Eusebius, were unknown to that historian;* who was acquainted only with the work on the spurious Gospel—a letter to *Dominus*, who had lapsed into Judaism during the persecution under Severus—and another to *Pontius* and *Caricus*, on the subject of the Montanist heresy. The persons to whom this last was addressed are called by Eusebius ἐκκλησιαστικοὶ ἄνδρες; and they had probably requested from Sarapion his opinion respecting the prophetic delusions of this sect. With his own reply he transmitted the work of *Apollinarius*, Bishop of Hierapolis, who had previously refuted their tenets; together with the subscriptions of certain Bishops of Thrace to the orthodox sentiments of which he was the advocate.†

As heresies began to arise in the Church, the different sects endeavoured to establish their peculiar tenets upon the authority of spurious Gospels, and other fictitious narratives, which they attributed to the pens of one or other of the apostles of Christ. Of these there are several still in existence; such as the *Gospel of the Infancy*, the

* Euseb. Hist. Eccl. VI. 12. Τοῦ δὲ Σαραπίωνος τῆς περὶ λόγου ἀσκήσεως καὶ ἀλλὰ μὴν εἰκὸς σάξεσθαι παρ' ἑτέροις ὑπομνήματα· εἰς ἡμῶς δὲ μόνον κατῆλθε κ. τ. λ.

† Euseb. Hist. Eccl. V. 19. Ἐν ταύτῃ δὲ τῇ τοῦ Σαραπίωνος ἐπιστολῇ καὶ ὑποσημειώσεις φέρονται διαφόρων ἐπισκόπων. It is probable, therefore, that this was a *synodic* epistle, though it has been suggested that Sarapion merely quoted the opinions of the Thracian Hierarchy, with whom he had been in communication. But the signatures are subsequently described by the Historian as *autographs* (σημειώσεις αὐτογράφοι).

Acts of Paul and Thecla, the *Epistle of Christ to Abgarus*, and others.* The absurd fables with which they abound, and their manifest contradictions of the four inspired Gospels, of which they did not dispute the authenticity, are sufficient indications of their spuriousness: not to mention that they were principally confined to the sects who set the forgery on foot; they were never admitted into the Canon; and, what is yet more decisive of the low estimation in which they were held, even the early adversaries of the Gospel have not quoted them for the purpose of ridicule. With the view of bolstering up their unholy doctrines, the *Docetæ*, as well as others, had their Gospel, in which the notion of the *phantom* existence of Jesus was maintained, and given to the world under the sanction of St. Peter. This Gospel, it appears, was circulated among the Christians of Rhossus in Cilicia, and had caused a division among the brethren as to the propriety of reading it in public; but so little was it generally known, that Sarapion had not heard of it; and, being unacquainted with its mischievous tendency, considered its retention preferable to a disunion in the Church. Thus he writes in the fragment preserved by Eusebius:—
 Ἡμεῖς γὰρ, ἀδελφοὶ, καὶ Πέτρον καὶ τοὺς ἄλλους ἀποστόλους ἀποδεχόμεθα ὡς Χριστόν· τὰ δὲ ὀνόματι αὐτῶν ψευδεπίγραφα, ὥς ἔμπειροι, παραιτούμεθα, γινώσκοντες ὅτι τὰ τοιαῦτα οὐ παρελάβομεν. Ἐγὼ γὰρ, γενόμενος παρ' ἡμῖν, ὑπεικύνουν τοὺς πάντας ὀρθῇ πίστει προσφέρεισθαι· καὶ, μὴ ἐλθὼν τὸ ὑπ' αὐτῶν προφερόμενον ὄνοματι Πέτρον εὐαγγέλιον, εἶπον, "Ὅτι εἰ τοῦτό ἐστι μόνον τὸ εὐκοῦν ἡμῖν παρέχειν μικροψυχίαν, ἀναγινωσκέσθω. Having, however, borrowed a copy of the Gospel from one of the *Docetæ*, and ascertained, from its perusal, that some of the opinions therein advanced were at variance with a right faith in Christ, he pointed out to the Rhossians the objectionable passages, and promised to visit them shortly in the hope of re-establishing among them "the unity of the Spirit in the bond of peace."

From the very design and import of this work, then, the orthodoxy of Sarapion's opinion respecting the Divine and human nature of the Redeemer, is abundantly manifest: and Socrates the historian (*Hist. Eccl.* III. 7.) unites his testimony to this effect with that of Irenæus, Clement, and Apollinaris. Of the events of his episcopate, nothing farther is known; but that the duties of his station were performed with zeal and ability is beyond a doubt. He died about the commencement of the reign of Caracalla, A. D. 211. and was succeeded by *Asclepiades*:—"a man," says Alexander, in his letter to the Antiochians (*ap. Euseb. Hist. Eccl.* VI. 11.), "fit and worthy, on account of the excellence of his faith, to be entrusted with the care of their Church."

With respect to the *Gospel according to St. Peter*, it is of course a forgery of the second century; and is thought to have been compiled by one Leucius,† who is known to have been the author of divers impostures of a like nature.

* Those, which are still extant, were collected some years since, with no very honest intention, into a single volume; but the student will peruse them, with the advantage of a learned and unanswerable refutation of their claims to inspiration, in Jones's admirable work on the Canon.

† See Grabe's *SPICILEGIUM*: Tom. I. p. 58.

In the account which Eusebius has given (Hist. Eccl. VI. 23.) of the controversy respecting Easter, he mentions a letter on the subject from the brethren in Palestine, who were represented by *Theophilus*, Bishop of Cæsarea, and *Narcissus*, Bishop of Jerusalem; and another from *Bacchylus*, Bishop of Corinth. This Bacchylus was the successor of Dionysius, of whom some notice has been taken in a former chapter. According to Jerome (de Vir. Ill. §. 44.), who says that he flourished in the reign of the Emperor Severus, he wrote an elegant treatise (*elegantem librum*) respecting Easter; which is most probably the epistle mentioned by Eusebius. Of *Theophilus* nothing is known beyond his name and his episcopate. The synodic letter, to which his signature was attached, was possibly the joint composition of himself and Narcissus; but he seems, from the testimony of Eusebius in a previous passage, to have written other works, which have not come down to modern times. The same may also be believed of *Narcissus*, who was succeeded by *Alexander*, Bishop of Cappadocia; from which See he had been previously translated to a participation in the government of the Church of Jerusalem. Of the origin of this co-episcopate it will be necessary to speak in a future article. In the mean time, suffice it to remark that it was of long continuance; though Narcissus lived to so extraordinary an age, that he probably took no active part in it for some years before his death. In a letter to the Christians of Antinopolis in Egypt, Alexander tells them that he was then 116 years old, and still continued to govern the Church with his prayers.* The time of his death is unknown.

POLYCRATES was bishop of Ephesus during the reign of the Emperor Severus (Jerome de Vir. Ill. §. 45.), who succeeded Commodus in the year 193. He was the eighth of his family who had held the episcopal office; but whether his relatives had preceded him in the same See, he does not expressly intimate. It is possible that the seven *relatives* (*συγγενεῖς*), to whom he alludes, may have presided over other Asiatic cities; though there is some reason to believe that his *progenitors* are intended; and that the Church government of Ephesus descended from father to son through eight successive generations. Among the heathen, sacred functions were often exercised for ages by members of the same family:† and that the Jewish priesthood itself remained hereditary long after the destruction of the Holy City, is attested by Epiphanius (Hær. XXX. 7.). What is yet more to the point, however, it appears from Hegesippus (ap. Euseb. Hist. Eccl. III. 20.) that the Bishoprick of Jerusalem passed from *James the Elder* to *Symeon*, and thence to others of our Lord's relations, ὡς ἂν ἐν μαρτύριαις ἡμοῦ καὶ ἀπὸ γένους ὄντας τοῦ Κυρίου‡ From the estimation, therefore, in which the family of Polycrates may have been held by his fellow-citizens, or from motives of gratitude for benefits conferred upon their infant

* Jerome de Vir. Ill. §. 62. Hic (*Alexander*) in fine cujusdam Epistolæ, quam scribit ad Antinoitas super pace ecclesiæ, ait: *Salutat vos Narcissus, qui ante me hic tenuit episcopalem locum, et nunc mecum eundem orationibus regit, annos natus circiter centum sedecim, et vos mecum precatur, ut unum idemque sapiatis.* See Euseb. Hist. Eccl. VI. 11.

† Virg. Æn. VIII. 270.—*domus Herculei custos Pinaria sacri.*

‡ See Routhii Reliquiæ Sacræ; Tom. I. p. 385.

Church, the Christians of Ephesus may have pursued a similar course in the election of their spiritual overseer.

The only event in the life of Polycrates which is recorded in the pages of the historian, affords a striking instance of his zeal and watchfulness in the discharge of his episcopal duties. Upon the occasion of the controversy respecting the time of keeping Easter, and the threat of excommunication held out by Victor, Bishop of Rome, against the Asiatic Churches, in the event of their refusal to conform to the custom which the Roman Christians had adopted, he convened the bishops of the adjacent districts, at the suggestion of Victor himself, for the purpose of advising on the measures which it would be necessary to pursue. In accordance with the resolutions of the assembled synod, he addressed a letter to the presumptuous pontiff, signifying their determination of celebrating Easter on the fourteenth of the month, as they had hitherto been accustomed; and expressing a perfect unconcern in regard to the consequences denounced against them. This epistle is described by Jerome as the composition of a writer of *talent and authority*.* A short fragment of it is preserved by Eusebius (Hist. Eccl. V. 24.); in which, after stating his purposed resolve in the following terms, he appeals to his grey hairs, and the known conformity of his life to the doctrines of the Gospel, as proofs of his Christian sincerity and zeal.—Οὔτοι πάντες † ἐτήρησαν τὴν ἡμέραν τῆς τεσσαρεσκαίδεκάτης τοῦ πάσχα κατὰ τὸ εὐαγγέλιον, μηδὲν παρεκβαίνοντες, ἀλλὰ κατὰ τὸν κανόνα τῆς πίστεως ἀκολουθοῦντες· ἐπὶ δὲ καὶ γὼ ὁ μικρότερος πάντων ὑμῶν Πολυκράτης, κατὰ παράδοσιν τῶν συγγενῶν μου. * * * * Καὶ πᾶσαν ἁγίαν γραφὴν διεληλυθὼς, οὐ πρόνομαι ἐπὶ τοῖς καταπλησσομένοις· οἱ γὰρ ἰμοῦ μείζονες εἰρήκασι, Πειθαρχεῖν δὲ Ἰ Θεῷ μᾶλλον ἢ ἀνθρώποις. Notwithstanding this remonstrance, Victor persevered in his inconsiderate decision, as already stated in the account of that prelate.

As Victor died in 167, the date of the synodical letter of Polycrates may, with sufficient accuracy, be fixed to the preceding year. At this period he states himself to have been "sixty-five years old in Christ." A similar mode of expressing himself was adopted by Polycarp before his judges; and in both cases a doubt has been entertained, whether the calculation is to be made from the birth or the conversion of the individual. In the case of Polycrates, the ambiguity is removed by the fact, that he was born of Christian parents, who had preceded him in the episcopacy; and a probable ground may hence be inferred for determining the age of the venerable Polycarp. How long after this period the Church of Ephesus remained under the guidance of Polycrates is unknown.

* Jerome de Vir. Ill. §. 45. *Hæc propterea poni, ut ingenium et auctoritatem viri ex parvo opusculo demonstrarem.*

† The Apostles St. Philip and St. John, the venerable Polycarp, Thraseas, Sagaris, Papirius, and Melito.

ISRAEL'S SONG OF TRIUMPH

ON THE OVERTHROW OF THE KING AND KINGDOM OF BABYLON.

Isaiah xiv. 4—27.

"Tu, licet extremos latè dominere per Indos,
Te Medus, te mollis Arabs, te Seres adorent,—
Servitii patiere jugum."

CLAUDIAN.

"Non longa per atria miles
Insultabit ovans, aut muros vertet aratro,
Dis aliter visum! stat cano pulvere moles,
Signant saxa locum, et cinerum niger horret acervus;
Urbis ibi, regnique, simul gentisque sepulchrum!"

NUMANTIA.

How hath the proud oppressor ceased
That gorged herself with gold,
That held in fee the vassal East—
Earth's victor-queen—behold!
Jehovah into dust hath trod
The tyrant and his iron rod,
And he, who scourged of old
The nations with remorseless stroke,
Now writhes beneath th' oppressor's yoke.

Earth with glad shouts from east to west
Rejoiceth over thee,
In this the sabbath of her rest,
Her hour of victory;
And scatheless now on Lebanus
The cedar cries "Hah! liest thou thus—
"Proud King—then ne'er shall we
"Again behold the woodman strow
"Our pride on earth—sith thou art low!"

Hell's inmost chambers rock;—yea Hell
To meet thy coming springs,
And, from the thrones whereon they dwell,
Upstirs earth's shadowy kings;
And bids them forth thy form to greet
With sceptred hand, and sandall'd feet,
While thus the descant rings
O'er him—who at that gloomy gate
A stranger stands, all desolate.

"And thou," they cry, "hast thou thus dark
"And weak as we become?
"Hell for thy pomp yawns wide, and, hark!
"Thy viols' sprightly hum.
"Yea—creeping things from out the ground
"Shall wrap thy lordly limbs around,
"And o'er thy beauty roam;
"And thou shalt lie by reptiles hid,
"The worm thy couch—thy coverlid!"

Son of the morn! thou chiefest star—
How hast thou fall'n from Heaven!
Cut down to earth—whose battle-car
O'er crouching kings was driven:—

Israel's Song of Triumph.

How fall'n! who in thine heart didst say,—

“O'er Heaven, above the starry way,

“Will I ascend, yea even

“To the far regions of the North

“In glory like a god go forth.

“Yes, on God's Holy Mount will I

“My cloud-pavilion set,

“And, mighty there as the Most High,

“Reign evermore.”—And yet

Down to the pit shalt thou be thrust,

The stony pit,—and in the dust,

With the cold night-dew wet,

Or blistering in the sun, shalt lie

A mockery to the passer-by.

He doubting half, and half in dread,

Into thy face shall look,

And cry—“Is this the man whose tread

“Earth's utmost nations shook?

“Who left the world a wilderness,

“Nor on the captive's deep distress

“Or ruth or mercy took,

“But made strong kings and mighty feel

“The crushing of his chariot-wheel?”

Yet they, in glory not in gloom,

Lords of the earth, lie all

Within their fathers' vaulted tomb,

Their own sepulchral hall:

While, like a sere and leafless bough,

Cast forth from out the grain, shalt thou—

Though dying for thy fall—

Beneath the foot of man be trod

A senseless, shapeless, nameless clod.

Thou—for that thou in that thy day

Thy people sparedst not,

But stamp'dst the nations into clay,—

For this thy name shall rot.

Up then! and all his children slay,

On them their fathers' deeds repay,

From earth the remnant blot,

Lest, still uncrush'd, and thirsting still,

The face of the wide world they fill

With cities indestructible.*

“For I will rise,” saith God, “e'en I,

“From rebel Babylon—

“Will sever,” saith the Lord Most High,

“The grandson and the son,

“And pools of water shall be there,

The bittern's haunt, the jackall's lair.”

Thus saith the Almighty One,—

“And I will lay her beauty bare

“Beneath the besom of despair.

* Not in the Hebrew; but retained in the Vulgate, in Castalio, and in our authorized Version.

" Thus have I sworn," Jehovah spake,
 " And thus mine oath shall stand—
 " The heathen on the hills to break ;—
 " The Assyrian in my land.
 " Yea—darksome glen and mountain-path
 " Shall be the vine-press of my wrath,
 " And thus Jehovah's hand
 " From Israel's neck the yoke shall part—
 " The iron bondage from his heart.

 " My purpose this, that o'er the earth
 " I purpose to fulfil,
 " And this the sovereign hand stretch'd forth
 " Above all nations still."
 This to his seal the Lord hath set,
 And who shall disannul or let
 Jehovah's changeless will?
 And who that outstretch'd hand will spurn,
 Or backward at his bidding turn ?

Hampstead.

W. J. B.

WHO ARE ELIGIBLE FOR VESTRYMEN ?

MR. EDITOR.—Permit an original subscriber of the Remembrancer to thank you for the valuable reports of cases on Ecclesiastical matters, with which you occasionally favour your readers ; permit him also to ask for information from some of your correspondents who may be versed in Ecclesiastical law, on the questions which follow the statement he is about to make.

The parish of ——— consists of several townships, and has a select parochial vestry for all purposes relating to Church matters of an old date. The rate-payers of each township, it is believed on no slight grounds, formerly elected two persons to represent them in the vestry ; by the present practice, however, the existing members of the vestry supply any vacancy that may occur in any township, without reference to the rate-payers of that township. The question of the legality of this mode of election, however, is not the point on which I wish to be informed :—it is rather this,—*What persons are eligible by the vestry ?*

1. Are persons *not inhabitants* of the parish, paying church-rates, eligible for the township in which they pay rates ?
2. Are persons *not inhabitants* of the parish, *nor paying church-rates*, eligible for the township in which they may have property ?
3. Are persons *not inhabitants*, *nor paying church-rates*, *nor possessing property* in the parish, eligible ?
4. Are persons *inhabitants* of the parish, but *not paying rates*, whether possessing property or not in the parish, eligible ?
5. Are persons inhabitants of the parish, and paying rates in some one township, eligible for any other township ?

Each of these cases will apply to some one or more of the vestrymen of the parish in which resides

Your obedient Servant,
 MNEMONETICOPHILOS.

CHURCH REFORM.

MR. EDITOR.—Permit one who venerates our Ecclesiastical Establishment; one who pungently laments any indiscretions that have occurred within it; one who knows and deplores the hostility of many against this our Zion, to state, in the pages of your useful REMEMBRANCER, impressions made on his mind from the various proposals, either of declared enemies or of mistaken friends, to *reform*, as asserted, THE CHURCH; to improve that, which the good and the judicious know cannot be amended, (in *principle*, it is meant, not in *accidental aberrations*); and which many, who wish ill to her, would, under pretence of reforming grievances, *recklessly pull down*.

Lord HENLEY's proposal is among the first that I shall notice. His Lordship writes, doubtless, as he feels; and he wishes well to the Church. He is among her friends; but he is among her mistaken friends.

His Lordship introduces his plan of reform by especially denying a disposition "to join in any of those low-minded and ignorant censures of the clergy, which are too general in the present day. He feels perfectly assured that there never was a period when most of the high offices in the Church have been filled with so much learning, zeal, activity, and munificence, and (what is worth them all) with so sincere a desire to promote the kingdom of Christ upon earth. In the lower ranks of the Clergy, and *most especially* in the rising generation," his Lordship adds, "there is so much purity and holiness of life and morals, so sincere a setting-forth of evangelical truth, so strenuous a desire to perform the works of a laborious and watchful ministry, as to justify us in anticipating a great national revival in religion."

One might have expected that a friend of the Church, conscientiously tendering to the public these admissions in her favour; these declarations that she is, to use the common phrase, *working well* in the cause of her Divine Master, JESUS CHRIST; might have remained satisfied with her general formation, and have left her with her zealous and holy Clergy, to continue to "*set forth evangelical truth*." We might, indeed, have more especially expected this, since his Lordship disclaims "any grudging feeling towards the endowments and *wealth* of the establishment." "On the contrary, the author thinks that it can never be too often repeated that THE CHURCH OF ENGLAND is *not a wealthy Church*." Here his Lordship indiscreetly disclaims that *he* grudges the *wealth* of the Establishment, and then, in the same breath, inconsistently declares that the Church of England is *not a wealthy Church*. If the Church be *not* wealthy, his Lordship, who, justly, declares the fact, had better have left it with her *enemies* to declare that *they* did not grudge her *wealth*.

In confirmation, however, of his Lordship's idea that the Church is *not* wealthy, he proceeds to observe that "it has been stated from high authority, and has never been contradicted, that, if all the revenues of the parochial Clergy were equally divided amongst them, there would not be more than £185 per annum for each; and that, if the *whole property* of the Church, including all that belongs to

Deans and Chapters, were thrown into a common fund, it would not furnish a net annual stipend of £350 to each of the *working*" (a bad word) "Clergy. But, even if it were found greatly to exceed this amount, *he* never would consent, upon any reasoning, however plausible, to see one shilling subtracted from the service of the sanctuary."

His Lordship proceeds to express his opinion that "the most prominent evil in the Church is the non-residence of the beneficed Clergy, and the system of pluralities." "The absence of the beneficed pluralist," he writes, "is supplied by the presence and ministration of the curate; but valuable as this may be, it is," he further observes, "unnecessary to multiply arguments to shew, that *no* virtue or talent, on the part of the curate, can be equivalent to the constant presence and personal superintendence of the beneficed superior."

Now the writer of these few cursory reflections has, he believes, lived as long as LORD HENLEY, and has possessed, at least, as good means as his Lordship possesses to judge of the real results of the non-residence of the Clergy as it is found in the Church of England. In theory, much, very much, may be, and is, urged against it; but, in fact, deploring exceptions, What is the general effect of existing non-residence?

His Lordship observes that the absence of the incumbent is supplied by the presence and ministration of the curate; but that, as has been quoted, the curate's service is *never* equal to the constant service of the incumbent. Here his Lordship and the writer of these reflections think differently. The talent, the virtue, and the holy zeal, of the curate are, often, more valuable than the constant presence and personal superintendence of the beneficed superior, with the same excellent qualifications, could be.

In the weakness of human nature, without attempting to judge on which side the fault may chiefly lie, whether on the side of the parishioner or incumbent, or on both sides, or on neither side, but proceeding from extraneous causes; such jealousies, such unhappy misunderstandings, sometimes, mutually prevail, that a curate is freer to effect good, and often does effect more good, than the incumbent could do by his constant personal superintendence. The curate may have a purse and a heart equally large: the incumbent may possess none of the *bona fortuna*, however enlarged his heart may be. The incumbent may be little acquainted with the ways of the world, or may be of habits, consensaneous, or otherwise, with the locality of his incumbency; the curate may be, especially, suited to his parishioners. The incumbent may be under bodily infirmities, though not to an extent to justify his non-appointment to his particular station; but which may render him, comparatively, unequal to the demands of his greater reponsibility. The curate, on the contrary, may be of a stronger stamen, and as *able* as he is *willing* to discharge *every* arising responsibility, which the incumbent could not do; while, should the curate be *in confined* circumstances, the income arising from the scene of the incumbent's ministration, on his other preferment, may be such as to qualify him, while he is a blessing in the place of his residence, to diffuse blessings, also, in the parish from which he is, during a part of the year, absent;

blessings which neither himself nor his curate could effect, without the second appointment. Numberless cases of this kind might be brought forward, and they are submitted for the serious meditation of the good, the reflecting, and the judicious; as are, also, submitted, the benefits accruing to the Church, and every young man from his introduction, through a curacy, and under the discretion of an experienced incumbent, to the sacred offices of his ministry.

It is far from the intention of the writer to palliate any abuses which may have arisen from the system of pluralities. Abuses have, indeed, been much magnified; but they have, partially, arisen; and it is the sacred duty of those, with whom the office is, to apply the laws provided against their continuance or recurrence; and, if those laws are insufficient, to apply for further power: power to be *absolutely* exercised, and not *at discretion*. Let abuses be, forthwith, removed. Then, in the opinion of the writer, the system of plurality, properly guarded and duly directed, would be productive of even more of that good, which it has actually effected in the Church. So different is the conclusion of the writer, on this subject, from that of Lord Henley, who needs to be reminded that many livings are returned, as without a resident incumbent, because he is necessarily absent, during a part of the year; yet that, with the assistance of his curate, who is constantly resident, he being so when not on his other preferment; he is, indeed, substantially resident, as to all the spiritual necessities of his parish.

But Lord HENLEY, indeed, possesses but very confused notions of *his own* theory. For having, as we have seen, observed, that "if the revenues of the parochial clergy were equally divided amongst them, there would not be more than 185*l.* per annum for each; no measure," he observes, "of Church Reform can sustain any pretension to the consideration of the country, which does not, *with a due regard to vested interests*, put an end to this evil and corrupt system;" and then does he not, most inconsistently, (I am obliged to write according to facts, but I mean nothing offensive) does not his Lordship most absurdly thus propose:—

"Let a certain annual amount (400*l.* for instance) be fixed upon as the *minimum*, which shall be deemed adequate for the support of a minister. And, then, let it be provided, that no benefice of that value shall ever be tenable with any other preferment whatsoever."

Does his Lordship know how few benefices are of the value of 400*l.*? Does he consider, by proposing a criterion, *impracticable* as to any *general application*, how he swells the jealous and invidious mistakes against the incomes of the Clergy? If his Lordship admit the necessity at all of plurality, does he not know that very many livings, of far inferior value to 400*l.*, are of a population and character requiring even more than the constant residence of any one Clergyman, while some of the few livings exceeding 400*l.* in value, are of a nature, that, in them, for the good of the whole, a dispensation from the personal residence of the incumbent might be conceded, and be even *better conceded*, than from many a parish of *much inferior value*?

Sir, what is wanting is, not an abolition, a *pulling-down*, of the system of pluralities: it is the adoption, the steady, unremitting ap-

plication of the system, to the good purposes it is adapted to work in the Church. At these I merely hint ; and, after a few more observations on Lord HENLEY's Tract, I will conclude ; meaning, however, shortly, to resume my communication with you, if I find that what I now observe is so far within your favourable view as to be admitted into your Miscellany.

Lord HENLEY, very properly, considers that the Church property is a trust to accomplish the purposes of religious instruction, which, if it be now in an improper, must be turned into a productive, channel.

If the Church property has been in such a channel as to have produced, according to his Lordship's estimate, as we have seen, in the HIGH OFFICES in the Church, learning, zeal, activity, and munificence ; and, in the lower ranks of the Clergy, that extraordinary purity and holiness of life and morals, that *sincere setting-forth of evangelical truth*, that strenuous desire to perform the works of a laborious watchful ministry, so justifying the anticipation of a *great national revival of religion*, might it not, in homely phraseology, be inquired, *Why, then, not leave well alone ?*

Lord HENLEY, doubtless, means well in all he has written. The purity of his motives is acknowledged, and the beneficial character of some of his suggestions must be admitted ; but his Lordship appears to partake too much of the *narrow, restrictive* temper of the day, and *not* to treat his *great subject* with sufficient regard to the generous spirit by which the affairs of this world, under DIVINE PROVIDENCE, are ordinarily conducted. The mere *quantum meruit* as little conduces to the good of the Church, as to that of the world, or any of its institutions ; and means must be *contrived*, freeing them, of course, from all abuses ; and, as much as can be, from those weaknesses attaching to all that is of human contrivance, for the lure of birth, of talent, of fortune, and of *the flower of our youth*,—that youth *so endowed may wish for*, and parents be induced to *direct them to*, the sacred profession of the Church.

Lord HENLEY's views, be it repeated, are sometimes good. But does not his Lordship manifest a narrow, incomprehensive, ungenerous, spirit ? Is he not, in his dislike of the Deans and Chapters, under the same unhappy influences as was the parliament, during *Cromwell's* usurpation ? It is thought by many, not inferior to his Lordship in wisdom or piety, that, considering the average poor remuneration supplied by the revenues of our ecclesiastical benefices, the existence of sinecures in our prebendal stalls, to say nothing of their beneficial operation as *lures* of those, likely to do honour to the sacred profession, into the Church, is salutary. But what says Lord HENLEY ? Designating it a "vicious system," the *invitation* to the Church, he writes, "will neither be effectually nor creditably attained by the institution of sinecures. If the object of a candidate for holy orders be to *vegetate* upon a sinecure, whatever be his rank or condition, he will at least be nothing more than a dead weight upon the Church," &c. But this his Lordship might know is a *petitio principii* of a very illiberal character. Men of family, it is believed, do *not* go into the Church to *vegetate upon a sinecure*, nor with any such disgracefully

low object, though the hope or probability of obtaining the good things of the Church may, allowably, direct their views to the sacred profession, and may stimulate them to acquire that learning, and to exercise those good qualities, which may be recommendatory to the higher stations. A stall, one of Lord HENLEY's *sinecures*, in addition to a moderate or poor living, given as opportunity shall offer, and as merit shall require, (though, perhaps, *it should* be given, not always as the beholder should expect or could wish), and not affixed to any particular Church, may often make up an income, than which no income is expended more beneficially to the Church or society. Might not Lord HENLEY have derived a better spirit, on this part of his subject, from the quotations which he gives, especially from Dr. Chalmers? viz:—

“There are many who look with an evil eye to the endowments of the English Church, and to the indolence of her dignitaries. But to that Church, the theological literature of our nation stands indebted for her best acquisitions; and we hold it a refreshing spectacle at any time that meagre Socinianism pours forth a new supply of flippancies and errors, when we behold, as we have often done, an armed champion come forth in full equipment, from some high and lettered retreat of that noble hierarchy; nor can we grudge her the wealth of all her endowments, when we think how well, under her venerable auspices, the battles of orthodoxy have been fought—that, in this holy warfare, they are her sons and her scholars, who are ever foremost in the field; ready at all times to face the threatening mischief, and by the weight of their ponderous erudition to overturn it.”

I will not, at present, further trespass on your pages by remarking on other particulars of Lord HENLEY's reform, some of which merit the closest attention, especially that of immediately putting an end to translations, and so disengaging the hierarchy from the dangers of parliamentary influence.

But with respect to his Lordship's *unqualified objections* to plurality of benefices, and then his inconsistently fixing the *minimum* at which they are to be allowed, at a sum far beyond the average of our parochial preferments, it need only be observed that he appears actuated as little by sound policy as by a generous spirit. What is wanting, and, perhaps, all that is wanting, in the way of legislative coercion, in this respect, is,—that there be, leaving it with the incumbent, whether he *personally* reside, or provide, to the approbation of his bishop, the *personal ministration* of a curate; that there be a resident Clergyman, in every parish in the kingdom, including those wherein it may be, comparatively, least desirable, in order to establish the *one good, general, and salutary rule*; that there be, in every parish Church in the kingdom, a full service, morning and afternoon, with a sermon, on each part of the day; that multiplication of high-sounding dignities in our character, however small in value, be absolutely prohibited for the future; since these, often, while they do little good, or may be even attended with expense to the possessor, afford a powerful handle for evil to the enemies of the church, while, certainly, their accumulation in any individual does not allow the feather in the cap to wave so frequently as it might do in favour of the Church; for, however

valueless some dignities may be in income, still, if judiciously and properly bestowed, as honourable distinctions, stalls, archdeaconries, deaneries, &c., might be rendered more beneficial than they are. There should also be a prohibition of *commendams*. According to the good and liberal discipline, hitherto prevailing in the Church, there are sufficient men of talent, of piety, and of fortune, united in the Church, to whom a bishopric, however slenderly endowed, would always be acceptable and well bestowed; and, if so bestowed, without parliamentary influence, would serve to allure into the Church more of like commanding pretensions. Let these things be done; especially, let there be, without any exception, in every parish in the kingdom, a resident Clergyman, and duty twice every Sunday, not at the discretion of the chief officer or any officers of the Church, but by the commanding authority of the legislature enforced by the bishop;* and more would be actually accomplished towards the residence of the incumbents themselves, even than can be done by any legislative enactment whatever, of *discretionary character*. What shall be done in this way, will be done without bringing into collision, as is now often done, and never without injury to the Church, the bishops, and the incumbents. Thus would the interests of our Zion be best preserved; and thus would the most prudent means be put into play, to SILENCE THE CHARGES OF ABUSE IN THE CHURCH.

I am, Sir, Your's respectfully,

MELANCTHON.

COLLECTANEA.

ANCIENT PRACTICE IN CHURCHES.—The following extract from Bishop Grindall's *Episcopal Injunction*, will shew, at least, what had been the practice in churches. "That no pedlar should be permitted to sell his wares in the church-porch in the time of service. That parish clerks should be able to read. That no lords of misrule, or mummer lords and ladies, or any disguised persons, morrice-dancers, or others, should come irreverently into the church, or play any unseemly parts with scoffs, jests, or ribald talk, in time of divine service."

* "The parliamentary return of 1815, states the annual amount of livings, under the value of 150*l.* per annum, to be 4361. Of these, some are under 12*l.* per annum, and no less a number than 1350 are below 70*l.* per annum."

The writer takes the above statement from Lord Henley's Tract, page 14. If, to extinguish the inequality of benefices, (as appears, also, from his Lordship's statement) the revenues of all the parochial Clergy were equally divided, there would not be more than 185*l.* per annum for each; it is plain that the Church cannot, out of her own revenues, supply the deficiency of the smaller benefices. Would it not, therefore, be most politic for the government of the country to grant, from the national purse, a sum to raise the numerous benefices that do not amount to 100*l.* per annum, up to that value? Then, without interfering with existing arrangements, which have been long sanctioned by the diocesan, let the rule, in future, be invariably enforced of constant residence of curate or incumbent, and duty twice every Sunday. The remuneration proposed is, indeed, scanty; but more, perhaps, could not be granted in the present state of the public purse; while, with this, and the chance of a second living, or some well-endowed dignity, there would not be found a lack of Clergy to engage in the residence and duty required.

TIMIDITY.—Dr. Westfield, the Bishop of Bristol, in the reign of Charles the First, was so excellent a preacher, that Bishop King said he was "born an orator;" and yet he was of such extreme modesty that he never ascended the pulpit, even when he had been fifty years a preacher, but he trembled. Preaching once before the King at Oxford, he fainted away; but his Majesty awaited his recovery, and then had from him such a sermon as abundantly rewarded the royal condescension.

PRESBYTERIAN CHURCH.—A late number of the Biblical Repertory contains an article, understood to be from the pen of Dr. Alexander, on a proposed new organization of the Presbyterian Church of the United States, which justly excites great attention. The following are the most important of the proposed changes:—

1. The Synods, as now constituted, to be dissolved; and the whole Church to be divided into six Synods, constituted by an equal representation from the Presbyteries. The Synods to meet annually, and to be the tribunals of ultimate appeal in all judicial matters.

2. The General Assembly to be no longer a judicial body, but only a Board of Union and an Advisory Council for the whole Church. The Assembly to consist of delegates from the Synods.

No change in the Church Sessions or Presbyteries is proposed. The two most prominent reasons for the new organization suggested, are, "the unwieldy size" of the General Assembly, and "the existing and increasing spirit of party."

DISPERSION OF THE JEWS.—The Jews are seldom found in poor countries. The Russian government, from a desire, we presume, still farther to enforce the scriptural curse against this people, has gradually removed 304 Jewish families, consisting of 2002 individuals, to the wilds of Siberia; thus compelling them to spread themselves in regions which have no temptation to voluntary settlers.

SONNET.

THOUGHTS ON CHOLERA, BY A NORTH COUNTRY CLERGYMAN.

"The pestilence that walketh in darkness."

In all thy judgments, God, all good, all wise,
Righteous art thou, and righteously hast sent
On this too guilty land the punishment
Of an insatiate pestilence, which cries
In our dispeopled streets, and testifies
Of guilt's just retribution.—Spare, yet spare
Thy servants that are left. O hear our prayer,
And answer it in mercy; nor despise
The hearts thy love hath wounded. We are thine:
Thy will be done in us:—yet let the sin
Be stricken ere the prostrate sinner pine.
Let the destroying angel smite within
Our deadlier vices—giving hope thereby
In peace with thee to live—with resignation die.

Thornton Vicarage.

T. B. P.

LAW REPORT.

No. VIII.—ON THE BURIAL OF A DISSENTER BY A CLERGYMAN,
AND ON LAY BAPTISM.

ARCHES COURT OF CANTERBURY, MICHAELMAS TERM, 1809.

KEMP v. WICKES.—(*Continued from p. 644.*)

IN construing all laws, it is proper to enquire how the law previously stood; for it will require more express and distinct terms to abrogate and to change an old established law, than to provide for a new case upon which the former law has been wholly silent. Private baptism by Laymen had always been held valid, and almost enjoined as regular. The Rubric having now introduced the order that it shall be administered by the lawful Minister,—what would be the obvious construction of this alteration? That in the regular and ordinary and decent administration of private baptism, it became the duty of the lawful Minister to perform the office. But if the old law was meant to be completely changed; if it had been intended to invalidate the old law in this respect, and that all other baptism, except that by a lawful Minister, should be considered as absolutely null and void; the new law would most expressly and distinctly have declared it.

Upon this rule of construction, the case of marriage has been referred to as strongly analogous. Marriages are by the Rubric enjoined to be solemnized by a minister: there is to be a previous publication of banns, and other ceremonies are to be observed; the laws of the Church, and the state, by several acts of Parliament, prohibited marriage to be performed in any other way: it punished the parties concerned in clandestine marriages, both the minister who solemnized them, and the parties between whom they were solemnized. But, notwithstanding all these laws enjoining how a marriage was to be solemnized, and punishing those who solemnized it in any other way,—what was the consequence?—did the marriage become void? By no means. A marriage, in a private house, between minors, was a perfectly valid marriage, (notwithstanding it was an irregular, and, so far, an unlawful marriage) till the

Marriage Act by direct and positive terms expressly declared that such a marriage should be null and void to all intents and purposes. So baptism in a house, to be regular after this Rubric, could only be administered upon occasions of urgency, and by a minister of the Church: but if it was performed by a Layman, and without necessity, (though it was an irregular baptism, though the parties might be punished for violating the injunctions of the Rubric,) still it was not an invalid baptism, and the party could not be re-baptized.

The Rubric itself, as published by King James, leads to the very same conclusion. Certain questions are directed to be asked for the purpose of ascertaining whether the child has been already baptized; and the questions run in this order and form: "If the child were baptized by any other lawful minister, then the minister of the parish where the child was born or christened shall examine and try whether the child be lawfully baptized or no. In which case, if those that bring any child to the church do answer that the same child is already baptized, then shall the minister examine them further, saying, — By whom was this child baptized? Who was present when this child was baptized? Because some things essential to this sacrament may happen to be omitted through fear or haste in such times of extremity; therefore I demand further of you, With what matter was this child baptized? With what words was this child baptized? And if the minister shall find by the answers of such as bring the child that all things were done as they ought to be, then shall not he christen the child again, but shall receive him as one of the flock of true Christian people."

Now it by no means follows, from asking "by whom was this child baptized?" or "who was present when

this child was baptized?" that the person who administers the ceremony is essential to the validity of the baptism, or that those enquiries are made for the purpose of ascertaining whether the baptism be valid or not: for it is obvious that it is not essential who were the persons present. Why then is it to be inferred as essential who was the person by whom the ceremony was performed? On the other hand, it may be extremely proper and convenient to enquire into both those circumstances, for the purpose of enabling the minister more satisfactorily to ascertain whether the essentials themselves have been performed; for if the office has been performed by a lawful minister, then there is less suspicion of irregularity or defect in the performance, and a less minute enquiry may satisfy the minister that the baptism has been properly administered. Again, if the persons present at the baptism were respectable intelligent persons, or persons who are at the time attending, and who therefore can be further questioned by the minister in respect to the essentials of baptism, it may be material and proper for that reason to enquire who were the persons that were present. Hence it appears that these questions being introduced does not establish that a minister was essential to the administration of the rite: but more especially, when we find this preamble to the third and fourth questions interposed in the middle of the queries "because some things essential to this sacrament," (for so I think is the natural mode of reading it, and not in the way in which the emphasis was laid by the counsel, "because *some* things essential to this sacrament") "may happen to be omitted," (for if any thing essential was omitted, it might be proper to consider the baptism as null) "therefore I demand of you, With what matter was this child baptized? With what words was this child baptized?"

If any doubt could be made upon what is meant by the Rubric in this respect, it would be cleared up most satisfactorily by adverting to the old law upon the subject; and by the old law (as has been already stated) it was the use of the water and the invocation of the Holy Trinity that

was essential to the baptism; those, as Lyndwood has explained, were the *duo necessaria*.

Again,—if every thing has been "done as it ought to be." What is meant by the phrase "done as it ought to be" is explained, by adverting to the commentary of Lyndwood; for he has stated in his gloss the terms *rite ministratus, legitime factum*, and *formá debitá*, to mean the use of water and the form of words: this can therefore leave no doubt what was the meaning of the Rubric, thus illustrated as it is by reference to the ancient law and to Lyndwood.

But the concluding part of the Rubric is equally decisive upon the subject; for it is, "If they which bring the infant to the church do make such uncertain answers to the priest's questions as that it cannot appear that the child was baptized with water in the name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of baptism), then let the priest baptize it in the form before appointed for public baptism of infants, saving that at the dipping of the child in the font he shall use this form of words, "If thou art not already baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." If there were a doubt then whether the child was baptized with water, and with the invocation (which are here expressly declared to be essential parts of baptism), then the child was to be conditionally and hypothetically re-baptized, the Church being so extremely anxious to avoid iteration. But, supposing a doubt arose whether the former baptism had been administered by a lawful minister, —was the child in that case to be re-baptized, even hypothetically? Such a doubt might very easily happen: the persons present might not be able to answer who the person was that had baptized, or they might not be able to answer whether the person who had administered the baptism was or was not a lawful minister. He might have been an entire stranger to them; and yet, if that fact appears doubtful, here are no directions in the Rubric for a conditional re-baptization. Hence it is obvious, that the person performing the baptism was not essential by the

Rubric; and in this respect the Rubric exactly conformed to the old law, for the baptism remained valid, and was not to be repeated; and even to what King James said at the conference just before this Rubric was approved, that he utterly disliked all re-baptization.

After the Restoration, the Rubric was revised, and was confirmed by Parliament; and no alteration was made, except in the title of the office: for, unless I have been misled by a book of some authority (not having seen the Prayer-Book of the time of King James), the title of King James's office for the administration of private baptism was this, "Of them that be baptized in private houses in time of necessity by the minister of the parish, or other lawful minister that can be procured." Now the title of the office stands thus; "Of the ministration of private baptism of children in houses;" there is an omission, therefore, in the title, of the words "lawful ministers," or any thing referring to them. This alteration in the title, if it meant any thing as applied to the present question, seems pretty strongly to infer that the title was considered as in too precise a manner requiring both the existence of the necessity, and the intervention of a lawful minister; and the title of the office was therefore left in more general terms, "Of the administration of private baptism in houses" simply; and it was only in the directory part, as in marriages, that it was set forth, let the "lawful minister" say so and so, inferring that lawful ministers were the persons regularly to perform the office, and that it was considered a part of their duty.

So the matter still remains; and, after tracing the law through the several stages of its history, it appears impossible to entertain a reasonable doubt that the Church did at all times (whatever might have been the opinions of particular individuals upon this point, as there will be difference of opinions among individuals upon all points—that the Church itself did at all times) hold baptism by water in the name of the Father, and of the Son, and of the Holy Ghost to be valid baptism, though not administered by a priest

who had been episcopally ordained,—or rather, to state it more generally, though administered by a Layman or any other person. If that be so, if that is the construction of baptism by the Church of England, then the refusal of burial to a person "unbaptized," that term simply being used, cannot mean that it should be refused to persons who have not been baptized by a lawful minister in the form of the Book of Common Prayer; since the Church itself holds persons not to be unbaptized (because it holds them to be validly baptized) who have been baptized with water and the invocation by any other person, and in any other form.

During the usurpation, it was most highly probable that great numbers of the subjects and inhabitants of this country—be their proportion greater or less, it does not much vary the consideration,—but there must have been a great number of persons, after episcopacy and its ministers had been discountenanced for a great number of years, who had received baptism from persons not episcopally ordained. Now, if those baptisms had been mere nullities, what would have been the course at the Restoration? Surely to direct that such persons should be baptized, provided they were to be considered as persons unbaptized because they had not been baptized by a lawful minister, according to the form of the Book of Common Prayer. But there is no trace to be found either in the historical or controversial writings of those times, that such a measure was adopted: nothing that leads even to a suspicion of it. On the contrary, it will be found that one of the first cares of the bishops, upon the Restoration, was to go about confirming; — and confirming whom? Why, confirming the very persons who had been thus baptized; considering, therefore, and necessarily considering, that though these baptisms might be held to be irregular, yet they were to be considered as valid; otherwise no confirmation could take place upon them. Not only did they confirm, but I apprehend they must have ordained in many instances, upon those very baptisms: indeed, the one

would seem almost of course to follow the other. They must also have buried great numbers who had been baptized in no other way.

The practice also, as I understand, has always been, if Presbyterians or any other Dissenters from the Church of England have come over to that Church, and have become members of it, nay, have become ministers of it, they have never been re-baptized. Their baptism being with water and with the invocation of the Trinity, has always been considered as a sufficient initiation into the Christian Church to qualify them to join that Church, to become members, and even to become ministers, of the Church of England. The same practice has prevailed with respect to Catholic converts; they have never been re-baptized: and, though they have been baptized by persons episcopally ordained, and persons whom we consider to be so far ministers, being Catholic ministers, as not to require that they be re-ordained, yet they have not been baptized according to the Book of Common Prayer; and the Rubric is as precise in requiring that the office shall be administered in that particular form, as it is that it shall be administered by a regular minister. Yet Catholic converts are not re-baptized, if they choose to become ministers of the Church of England; still less are these persons excluded altogether from the rite of burial: and yet if the term "unbaptized" in the Rubric means what has been contended for, namely, "those persons who have not been baptized by a lawful minister of the Church of England, and according to the form prescribed by the Church of England," no persons dissenting from that Church, neither Catholics nor Protestants, are baptized in that form. If those persons are considered by the practice and constitution of our law as lawfully baptized, it appears there is an end of the question.

But the matter was placed, by the learned counsel who last spoke, in a much more favourable shape. The Court is not to decide whether this be a valid baptism, so as to entitle the person to become a member of the English Church or a minister of the

Established Church; but whether the person so baptized is excluded from burial by the Established Church: it is a question of exclusion and of disability. Now the Church of England does not refuse the office of burial to all persons who are not conforming members of this Church; there is no law to be found to that effect. Papists, who ever since the Reformation have been considered as much more widely separated from the Reformed Church than Protestant Dissenters, are not only permitted to be buried by our Church, but are required so to be. Popish Recusants are required to be buried in the church or church-yard, or a penalty is incurred by their representatives; and this not by putting the body into the ground without the ceremony being performed, but the minister is to read the service; our Church knowing no such indecency as putting the body into the consecrated ground without the service being at the same time performed.

It may not be wholly unworthy of observation, that this very act of Parliament, compelling the burying of Popish Recusants in the church or church-yard and by the Church in the same manner as the other subjects of his Majesty, passed only in the third year of King James, very soon after the alteration of the Rubric. Could he then mean by the Rubric, that no persons but members of the Established Church should be buried by it; and that all other persons non-conforming should be excluded from it? The union of the two crowns had just taken place; many of his Majesty's Scotch subjects had followed him into England; his own children had come with him, his own children had been born in Scotland, and were baptized by Presbyterian ministers. Could he ever intend that all persons but members of the Church of England should be excluded from church burial? Indeed, it is to be observed, that in his Canon and in his Rubric there is nothing that expressly interdicts the burial service from being performed for persons "unbaptized." The only express exception there is "persons excommunicate." It has been ingeniously argued that that amounts to pretty much the

same thing ; for that the Canons declared those persons to be excommunicate who did not conform ; and several Canons to that effect have been noticed. But the 68th Canon only excepts from burial one "denounced excommunicated *majori excommunicatione* for some grievous and notorious crime, and no man able to testify of his repentance." Now an infant baptized by a Presbyterian minister or by a layman would surely not have come within this exception ; and therefore, during the reigns of King James and King Charles the First, this being the only exception to be found in the Canon, a minister would certainly have violated the Canon by refusing to bury a person so baptized, unless that person came within the general description of not being a Christian at all.

The Rubric, made upon the Restoration, introduced the words "unbaptized and persons who had laid violent hands upon themselves" into the preamble to the burial service. Now, was there any thing in the circumstances of those times which should give a different construction to the term "unbaptized ?" It should seem just the

reverse. Here had been (as already stated) an usurpation of twelve years, during which many, at least, had not received baptism in the forms of the Church : they were yet considered as validly baptized, to the extent that they were confirmed without re-baptization. They were even ordained ; and it seems to be utterly incredible, that the convocation in revising the Rubric, or the King and Parliament in confirming it, could have meant, by introducing the word "unbaptized" into the Rubric before this office, that those only who had been baptized according to the form of the Church could receive the performance of this office. It would be most extravagant to suppose that such was the intention of introducing it into this Rubric. In every view of this subject, and the more accurately and fully it is considered the more clearly it appears, that burial cannot in such a case be refused ; and it should in no view of the subject be forgotten, that the question is a question of disability and exclusion from the rights which belong to his Majesty's subjects generally,—an exception from a general law. (*To be continued.*)

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Chelmsford and Maldon United District Committee.

THE Chelmsford and Maldon United District Committee, fully aware that a competent knowledge of the Scriptures is, with the divine grace, essential to men's eternal welfare, continues to facilitate, to its members and to the poor, the circulation of the Old and New Testament, with a variety of religious and carefully-selected tracts illustrative of the sacred volume, at the liberal and reduced prices of the Parent Society.

To lead to a due estimate of this Institution, it may be necessary to reflect, that should the Bible become a sealed book,—its unerring principles withheld,—its divine truths but partially made known,—and its ordinances forsaken or despised,—a state of things must ensue the most degrading and the most subversive of all good order and social harmony. All there-

fore who have the "glory of God" at heart, and really wish "good-will to men," are peculiarly called upon, in these eventful times, to manifest their attachment and zeal for the word of God, and to be anxious to spread within their sphere and agreeably to their ability, the consoling blessings, which the oracles, dictated by the Holy Ghost and recommended by the Son of God to be "searched," are so eminently calculated to produce.

What would be difficult for individuals to accomplish, may by numbers be easily effected. And what might intimidate many from setting about so charitable a work,—the fear of expense, and the not sufficiently knowing how to ascertain the best means of applying, or where to apply, for such works as might best elucidate the

Sacred Writings, has been obviated by the labours of the Society; which, with a view of strengthening the cause of righteousness and true holiness, has prepared and issued out explanatory Treatises as helps and guides to such as have not the means of getting access to larger and more expensive commentaries. These Treatises, if imprinted on the memory and the heart, may empower them to be "ready always to give an answer unto every man that asketh them a reason of the hope that is in them;"—to feel assured that the Gospel is true, and all its doctrines and precepts admirably adapted to the necessities and edification of fallen man.

The permanency and usefulness of such an Institution must, in a great measure, depend upon the interest a pious public takes in its success, and upon the assistance it receives. The Committee, therefore, invites its Christian neighbours and brethren to join in this work of love by subscribing their mite, and thereby securing to themselves the high gratification of having assisted in rebuking sin, in advancing holiness, and in teaching the ignorant how they ought to walk and to please God.

With the hope of having a supply of books and tracts ready at hand for the use of its members, the Committee last year obtained a grant from the Society of a large assortment of the books on its printed list. The Committee has the gratification of adding that many of the books have been in great request, and have been again and again replaced: altogether, there have been circulated in the course of the year, 420 Bibles and Testaments, 760 Books of Common Prayer, and 6426 other books and tracts;—a considerable increase beyond the usual circulation of former years.

Whilst the Society, the *first* of its kind, has with the most laudable efforts for more than a century succeeded in hastening the prophetic declaration of the royal Psalmist, "All the ends of the world shall remember themselves, and be turned unto the Lord, and all the kindreds of the nations shall worship before him;" it is equally desirous that the inhabitants of its own land shall reap the benefits of its pious

exertions. For this purpose District Committees, with its permission, have been formed, through whose agency the Book of Life, with a key to its saving knowledge, otherwise in some instances a hidden treasure, may be attained at a moderate rate; and by which those, who are impressed with gratitude for having the invaluable privilege of enjoying the free use of the Scriptures themselves, may convey the same blessing to their poorer fellow-creatures. And the Committee is happy to announce that the Society, with its usual ardour for the spiritual welfare of mankind, has it in contemplation shortly to publish and circulate sundry new periodical works and treatises at the most moderate charges, which, whilst in strict accordance with the dictates of religion and morality, may, it is hoped, meet the taste and capacities of those who have been more particularly benefited and improved by the general and increasing diffusion of knowledge in these realms; and, with the divine blessing, may tend to counteract the baneful effects of that torrent of ribaldry, impiety, and insubordination, which, to the disgrace of the times we live in, is bursting, like a volcanic eruption, from a malevolent and licentious press.

An object of this vast importance deserves—nay, demands—the attention of the public; and were the ardour of the present generation in proportion to the increase of knowledge and to the truly beneficial intentions of the Society, the result would be most gratifying. Much, it must be allowed, has been done, but much more remains to be done. And all who desire the "growth of grace, and the knowledge of their Lord and Saviour," to extend in a degree equal to the design of the Author and Finisher of our faith, may, by subscribing to the Society or to the District Committee, be among the number of those who "turn many to righteousness," and through the intercession of Him, who looks upon what is done to one of the least of his disciples as done to himself, shall, in the kingdom of his Father, "shine as the stars for ever and ever."

The following books and tracts have been distributed by the Committee during the last year:—Bibles and

Testaments, 420; Books of Common Prayer, 760; other Books and Tracts, 6426;—total, 7606.

The total receipts have been 226*l*. 3*s*. 5*d*.; and the disbursements 231*l*. 1*s*. 3*d*.

Rev. JOHN NOTTIDGE, } Secs.
Rev. JAMES HUTCHINSON, }

STORRINGTON DISTRICT COMMITTEE.

In the above Report we have a condensed, yet luminous account, of the last year's proceedings of the Parent Society, which has been written in order to stimulate subscribers to District Committees, to extend their munificence to the Parent Society also; and we have little doubt of its success. Indeed we would recommend to the Society for Promoting Christian Knowledge the importance, if not necessity, of publishing annually some such

abridgment as that before us, in a cheap form, for distribution among all classes. At present, who, beyond subscribers, knows any thing of its proceedings?

The Storrington District Committee, we have pleasure in stating, continues to increase in its receipts and in its sale of religious books, as the following will show:

	1830-1.	1831-2.
Bibles,	327	282
Testaments,	371	352
Prayer Books,	700	681
Other Books and Tracts,	3379	4292
Total,	4777	5607

Subscriptions, .. 50*l*. 13*s*. 0*d*. 64*l*. 5*s*. 6*d*.

REV. H. W. SIMPSON, *Horsham*. } Secs.
REV. T. GRANTHAM, *Steyning*. }
REV. J. AUSTIN, *Pulborough*. }
REV. W. DAVISON, *Worthing*. }

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

Chelmsford and Maldon United District Committee.

In the conclusion of the last Report, it was stated, that "an increase of annual income to the amount of 10,000*l*. was needed to enable the Society to carry on its existing institutions," and that it had been "found necessary to sell out 70,000*l*. stock from the Society's funds to meet present exigencies." It was further stated, that "His Majesty had in consequence, graciously condescended to authorize a parochial collection throughout the kingdom in aid of the funds of the Society." The hopes expressed by the Committee in anticipating the result of this collection have not been disappointed, and the appeal to the public has not been made in vain. The amount of contributions already received is hardly less than 40,000*l*.

It is highly gratifying to the Committee to state the amount of this collection, as it proves the kindly feeling which is entertained by the public in favour of this Society, of the object which it professes to pursue, and of the means by which it seeks their accomplishment in connexion with the National Church. The designs and operations of the Society have long been before the country, and it has the

merit of being the oldest of the religious Societies in England for the Propagation of the Gospel in Foreign Parts; having been incorporated by charter of King William the Third, in the year 1701.

The first and original scene of its labours was the British settlements in North America, in which it was the chief means, under God's providence, of upholding the religion of the parent state. At the end of the American war, the offices of the Society were superseded in the United States by the present Episcopal Church of America, and its labours were confined to the provinces which retained their dependence upon the British empire,—the Canadas, Nova Scotia, New Brunswick, and Newfoundland,—in which, with the aid of an annual grant from Parliament, it contributes to the maintenance of 120 Missionaries, besides Catechists and Schoolmasters. From these colonies its operations have been more recently extended to India, where it took the lead in the foundation of Bishop's College near Calcutta, for the education of Missionaries, and to the Cape of Good Hope; and nothing but the want of means proportioned to the demands which are

made upon its funds, prevents it from following the course of emigration, and diffusing the blessings of Christian knowledge to the remotest corners of the earth.

The Society's Report for the past year not having at present issued from the press, the Committee are unable to refer to that document in evidence of its exertions during that period. But they are desirous of calling the attention of a Christian public to some peculiar circumstances in the present times, which are worthy to fix the deepest attention upon the first and original scene of the Society's labours, and which can hardly fail to excite the most lively interest in her success.

The want of adequate employment at home, has of late years induced many thousands of our countrymen to emigrate to the British settlements in North America, and to offer in a distant colony the labour, the skill and the industry, which in their own parishes are not needed, or cannot be rewarded. There can be little doubt that if these men could have followed their own wishes and inclinations, they would have remained at home, content with the little comforts which belong to their station, without a desire of removing from the means of grace which abound in this country, and of which the colonies are necessarily, in great measure, destitute. But when they looked upon their children, and considered the difficulties which they must experience from the increased and increasing want of employment, they adopted the wise and manly resolution of conveying them to a land, in which they might be free from the temptations of idleness and destitution. With the parents' feeling strong within them, they have gone with the best intention of bettering the condition of themselves and those that are dear to them: but if they have sought to improve their temporal condition, is it not incumbent on all who remain at home to remember, that they are in need of instruction for their souls, and to provide to the best of their ability, that the land of promise, to which they have proceeded in the hope of succour in earthly distress, may not be found destitute of spiritual comfort? And is it not the only means of removing the

just objection to emigration,—that it deprives men of access to religious instruction,—to make the Missionary, to the utmost of our power, the guide and companion of the colonist? There are many affecting records preserved in the annals of the Society, of men who for twenty years have remained in the waste howling wilderness without hearing the voice of a Christian preacher; of men who have been anxiously desirous of receiving from an authorized Minister the memorials of the death of Christ; of men who have hoped that their remains might be committed to the earth with the decent solemnities of a Christian's burial; and of men who, with these views deeply engraved on their hearts, have seized the first opportunities of employing their fortunes in the erection of Churches and the establishment of a Missionary in their district. These wants have been felt, these hopes have been cherished, these good works have been promoted by the emigrants of former times; and they whose minds have not thus been occupied have been left to the temptations of ignorance and intoxication, and all the fierce and brutal passions that follow in their train, and of that practical ungodliness and unbelief, by which men become "strangers from the covenant of promise, having no hope, and without God in the world" of the Heathen.

In these critical circumstances, when there is no alternative but the preservation or decay of the settler's faith, the Society for the Propagation of the Gospel in Foreign Parts is making every effort, and earnestly solicits the aid of the Christian brotherhood, to avert the evil which may be feared, and promote the good that may be desired. In the wide and rapid progress of emigration, there are few who have not a brother, a relation, a friend, or a neighbour, whose soul is dear to them, to whom every shilling which is contributed to the funds of this Society may be the means of conveying the comfort of religious instruction,—of confirming him in the great principles of Christian knowledge,—of persuading him to maintain the faith which we profess, and to "follow the holiness, without which" neither we nor they shall "see the Lord."

According to their conduct among the Heathen, the new settlers will be the means and instruments of converting them to the belief and profession of the truth, or of hardening their hearts in prejudice: and in the advances which emigration is making upon lands, which, within the memory of man, were not only uninstructed and uncivilized, but even uninhabited; and in the colonization of those lands by Christian settlers, there is surely no

credulity in believing, that it is the design of God's providence for the peopling of the whole earth,—that there is an approximation to the fulfilment of the ancient prophecy, that “the kingdoms of the world shall become the kingdoms of the Lord, and that the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

This Committee has remitted 50*l.* to the Parent Society.

REV. H. L. MAJENDIE, *Sec.*

CLERGY ORPHAN SOCIETY.

Storrington District Committee.

HERE again we are certain our readers will be delighted to learn, that by the activity and Christian zeal of this Committee, they have been enabled to forward the sum of 62*l.* 16*s.* 9*d.* to the Treasurer of the Parent Society. As we perceive zeal is not wanting in the respective individuals, whose names

are prefixed to the Report, we would venture to direct their attention to the “Musæ Lyricæ,” which we noticed in our last number. With the intention of the Rev. Author we know they will be pleased; and if they hear his melodies, we are sure they will be delighted.

REV. W. DAVISON, *Worthing, Sec.*

NATIONAL SOCIETY.

THE present report exhibits a few simple facts and details connected with the proceedings of the year, and the labours of the Committee in promoting the moral discipline and Christian instruction of the Poor.

Among these details, in the first place, the Committee announce the gratifying intelligence that the Royal Sanction and Patronage of Her Majesty the Queen has been extended to this Institution, and that since the last anniversary Her Majesty has graciously presented a donation to the Society of 50*l.* accompanied with an intimation that a similar donation would be made annually.

In the next place it is mentioned as a matter of congratulation to the Christian world, that the arrangements by which the Central Schools will be permanently settled at Westminster, in a much more advantageous position than they have hitherto occupied, are finally completed, and it only remains for a few alterations to be made in the building, during the children's summer holidays, in order that the Schools may be organized and conducted as the model Schools of the Society, and the training and instruc-

tion of masters and mistresses carried on at that place.

Thirdly, the general account of the state of Education in Sunday and other Church - of - England Schools, commenced in January 1831, has been carried to a state of considerable perfection, and is now as complete as circumstances will permit of its being made. The inquiry on this subject, like the previous one in 1826, was conducted, up to the period of the last report, under favour of a free cover, by which the funds of the Society were relieved entirely from the expense of postage. And the Committee, relying upon the continuance of this privilege, had determined to address a duplicate of the circular to the Clergymen of all those places from which returns had not been obtained; but unfortunately they were prevented executing their purpose by an order at the General Post Office, that the circulars should in future be charged. Deprived of such assistance, they have only been able to complete the account by means of private correspondence, and consequently to present the following report, which in some respects is still incomplete. It appeared last year that accounts had

been obtained from 8,588 places, which upon the whole contained 10,015 Sunday, or Sunday and Daily Schools, with a grand total of 671,383 children actually returned; this statement is now carried, by the returns received since, to 9,309 places, containing on the whole 10,965 Schools, with 740,005 scholars actually returned; and, calculating for the places from which returns have not been received, the grand total of poor children receiving religious Education under the Church, will appear to be rather more than 900,000. All the places from which accounts have been obtained do not possess Schools; but of those which do, in 7,090 cases the children are regularly assembled and taken to church; in 5,677 cases the books of the Society for promoting Christian Knowledge are used exclusively; and in 3,574 cases the National System of instruction is adopted *entirely*. Other details very properly form the subject of an appendix, in which the Committee offer some facts in illustration of the progress of Education throughout the country since the period of the National Society's formation.

In the next place, the Committee desire that the amount of Schools directly or indirectly connected with the National Society, should be viewed and contrasted with this gratifying account of the general state of Education under the Church. The number of places which have Schools in union has been increased since last year by 87 direct applications to the Committee, and by 60 made indirectly through the local and corresponding Societies in different parts of the kingdom. The amount, therefore, of these places is now 3,058. With regard to the actual number of Schools and Children, they are not yet prepared to speak precisely, on account of an unfortunate delay of some of the returns from the country: but the statement comprising these and other details appears in the appendix of the report; and it may be confidently asserted that nearly

one-half of the Church-of-England Schools and Scholars throughout the kingdom, are now in connexion and correspondence with this Society.

Another subject of chief importance which remains to be mentioned, is the progress made (by help of the Society's pecuniary grants) towards supplying the want of School-rooms in many of the manufacturing and most populous places of the kingdom.—Grants amounting to 6,630*l.* have been apportioned, in sums varying from 5*l.* to 300*l.*, in answer to 103 applications from the Clergy, by the assistance of which, 156 school-rooms are to be built, capable of containing 17,200 children, all of whom will be instructed, on Sundays at least, while the greater part will be placed under the care of competent masters and mistresses during the week. In effecting these arrangements the Committee have been concerned with places comprising a population of nearly 400,000 souls; and they find, on reference to the tabular list of grants prepared for the appendix, that all sums of high amount have been apportioned to places with large populations.

With regard to the pecuniary affairs of the Society, it remains only to notice the release of a sum of 25*l.* apportioned to Warehorne, Kent, where, by means of some laudable exertions, the Schools have been built without the Society's aid; the repayment of a grant of 20*l.* from Longdon, Worcester;—and the receipt of 1,000*l.* 3*l.* per cents. from the Vicar of Cherryhinton, near Cambridge, (the Rev. Bewick Bridge,) a donation which this gentleman has liberally presented to the Society on condition that the interest shall be annually paid to his Parish School, so long as it is conducted in conformity with the terms of union, and to the satisfaction of the Committee.

This is but a brief account which we at present offer to our readers, intending to embody more of the particulars in a Sermon, which we hope to give in our number for January, 1833.

POLITICAL RETROSPECT.

DOMESTIC.—The accounts of the revenue for the quarter ending Wednesday the 10th ult. have been published. The receipts for the quarter, as compared with those of the corresponding quarter in 1831, exhibit an increase of 696,847*l.*, which is made up from the produce of three items—Customs, 356,388*l.*; Excise, 297,591*l.*; and Taxes, 116,833*l.* These sums give a total of 770,362*l.*, which of course would be the amount of increase were it not for a deficiency upon the other items, namely, Stamps, 23,986*l.*; Post Office, 33,000*l.*; and Miscellaneous, 16,529*l.* The increase in the customs for the last quarter is to be attributed principally to the removal of the quarantine restrictions; in consequence of which, there has been a sudden and unusual rush of foreign merchandize into the home market.

The seditious opposition to the payment of tithes in Ireland is now extending itself to that of rent: and on the lands of the Earl of Bandon in the south of Ireland, it has been found necessary to employ a military force to execute a distress for rent two full years in arrear, after the civil authorities, supported by a detachment of police, had been twice driven away and the goods seized, rescued. The same spirit has begun to display itself in this country, under the patronage of those seditious institutions called Political Unions; the church-wardens' rate for the parish of Birmingham being refused, not on any charge of misconduct in those officers, but merely because it was a rate for the maintenance of the Church.

FRANCE.—The Duke of Dalmatia (Marshal Soult) has succeeded in forming an administration. The Duchess de Berri has certainly left France. She made her retreat by way of Dieppe and Boulogne into Holland. She wore the disguise of a common *paysanne*, and did not enter Dieppe, but halted for a short time at a country-house in the vicinity, where she received the homage of several royalists dwelling in the neighbourhood. The police were not informed of it till twelve hours after her departure, and failed in their attempts to trace her. The Duchess D'Angouleme has arrived at Vienna, where she has been received with great honour, and lodged in the imperial palace.

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HOLLAND AND BELGIUM.—The negotiations, conferences, and protocols, give no indication of any early arrangement of the question at issue between these states. Other circumstances augur an early appeal to arms: the augmentation of the French armies already assembled on the Belgian frontier; the assembling a fleet (many of the ships of which are newly commissioned) at Spithead, for the purpose of blockading the Scheldt, and the warlike tone of a speech to the States General, delivered by the King of the Netherlands, on the 15th of October, concur to announce hostilities as near at hand. In this speech the King of the Netherlands touches upon all the provincial, commercial, and colonial interests of his country, and pronounces their state highly satisfactory. Referring to its foreign relations, he assumes the most firm and determined tone. He throws himself most confidently upon the loyalty and enthusiasm of his people, whose zeal and devotedness have been expressed in the strongest and most decided terms.

The naval and military establishments, in every branch of their respective services, are in the highest state of preparation, and eager for the contest.

PENINSULA.—The King of Spain, whose death was hourly expected, has been restored, almost miraculously, and has again resumed his accustomed attention to public business. It appears that the party of Dom Carlos had been very active, during the time his life was in danger, to secure the succession for his brother, in preference to his daughter; and that the administration shewed themselves so favourable to this measure as to involve them in disgrace on the Monarch's recovery. They have been dismissed; and Calomaude, the leader, is banished.

The contest between Dom Pedro and Dom Miguel has displayed more activity than during several of the preceding weeks. The latter had determined to attack the former on the 29th of September, St. Michael's day. The day was well chosen to animate his superstitious followers, and the plan of the attack was judicious. A demonstration was made of an assault on the whole of Dom Pedro's position, whilst the flower of Miguel's army directed an overwhelming attack on his opponent's right, where were

posted the British and French Brigades. These sustained the charge most heroically; there was scarcely an officer who was not either killed or wounded; their post was carried, and in the possession of the Miguelites for three hours. Why they did not pursue their advantages is not explained; but they did not; and, by this delay, they gave those brigades the opportunity of rallying, and, in their turn, becoming the assailants; which they did,

reinforced with a Portuguese detachment, and drove out the enemy, making many prisoners. Dom Miguel, whose loss in killed, wounded, prisoners, and deserters, is estimated at fifteen hundred men, has not since renewed the attempt.

RUSSIA.—Lord Durham is reported to have completely failed in his negotiation with the Court of St. Petersburg. A guerilla warfare is still carried on in Lithuania.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

NEW CHURCHES.

ST. JOHN BAPTIST, LIVERPOOL.—The New Church of St. John Baptist was consecrated on Monday, October 1, by the Lord Bishop of the Diocese, in presence of a crowded congregation. After the ceremony, the twin children of Lieut. Sarsfield, R. N. were christened after their Majesties, William and Adelaide.

SAFFRON HILL CHAPEL OF EASE.—The beautiful Gothic edifice lately erected on Saffron-hill, as a chapel of ease to the church of St. Andrew, Holborn, was consecrated on the 11th ult. by the Lord Bishop of London, in the presence of a very numerous and respectable congregation. A suitable sermon was preached by the Rev. Gilbert Beresford, the rector of St. Andrew's, after which a subscription was entered into in behalf of the funds of the infant school.

FREE NATIONAL SCHOOLS.—Schools capable of containing upwards of one hundred boys and one hundred girls to be educated on the national system have been founded by the Earl of Stamford and Warrington at Breendon-on-the-hill. His lordship is lord of the manor, and defrays the whole of the expense of the erection.

BISHOP OF DURHAM'S LETTER.—The following is a letter from the Bishop of Durham respecting the conduct of certain of the clergy of his diocese, who thought proper to forward to him a memorial, pointing out some of the reforms they conceived to be required in the Church. The document will speak for itself. How it may operate on the parties to whom it is addressed is another matter. This, however, we may venture to assert,—it would be a truly happy circumstance for the country and for religion, if even the friends of the Church could be impressed with the wise discretion, diffidence, and humility, which so eminently characterize this short epistle.

“REV. SIR,

September 7, 1832.

“As you have taken upon yourself to be the medium of communication to me from a certain portion of my clergy in Northumberland, it becomes necessary that I should address to you a few lines upon the subject.

“I cannot but exceedingly regret that any portion of my clergy, however well-intentioned, should think it expedient, at the present moment, to increase the public excitement respecting the Church, by agitating questions and bringing forward propositions, far more likely to embarrass its friends, and to encourage its opponents, than to produce any substantial benefit. An Ecclesiastical Commission having been recently appointed, and now in actual operation for the express purpose of investigating the revenues and other circumstances of the Church, it might have been expected that the clergy would see the propriety of at least suspending their judgment on those circumstances, until the result of such investigation might be made known. Most clear it is, that every judgment formed without reference to such information must be very liable to error, and can be founded upon no accurate knowledge of the case.

“I feel myself, therefore, precluded (were I even disposed to encourage these irregular and unauthorized movements) from expressing any opinion of my own on the various suggestions contained in the two memorials which have been sent to me. Those suggestions involve questions of such magnitude and importance with reference to our Church

Establishment, as require much more deliberation and discussion than can be expected from collecting the opinions of some few individual clergymen, imperfectly acquainted with the subject, and not possessing the means of obtaining the requisite information. Indeed, until better informed than I can yet be, I should not think myself warranted in giving a decisive judgment upon any one of them. For these reasons I most earnestly deprecate a proceeding which appears to me calculated to do much harm and no good; while at the same time it seems to cast an imputation of supineness or indifference to the spiritual interests of the community, on the part of those who hold the most responsible situations in the Church, which I believe to be wholly unmerited.

"It will give me much satisfaction if these few observations should have their intended effect upon such of my clergy as may have inconsiderately been led to the adoption of this measure. Their obliging expressions of personal esteem in the memorial addressed to me, I duly appreciate; and in return I desire them to accept my best wishes for their welfare, both spiritual and temporal.

"To the Rev. John Sandford,
Vicar of Chillingham."

"I am, Rev. Sir, your faithful servant,
"W. DUNELM."

TRIBUTES OF RESPECT.

REV. ROBINSON ELSDALE.—We have great pleasure in stating that the Township of Stretford near Manchester, has just presented the Rev. Robinson Elsdale, one of the Masters of the Free Grammar School, Manchester, with a handsome silk gown, in testimony of "respect and gratitude for the zealous and successful discharge of his ministry." And we are gratified in being able to add that this is only one out of very many tokens of esteem and love which his pious and successful zeal has called forth.

REV. JOSEPH HARLING, M.A.—The congregation of St. Peter's Church, Birmingham, with a view to retain permanently the services of the Rev. Joseph Harling, M.A., have recently, on their personal responsibility, offered to that gentleman treble the amount of income which he has hitherto derived from the curacy. This very liberal proposition, alike honourable to the congregation and to their minister, has however been declined, in consequence of Mr. Harling's previous acceptance of the Head Mastership of the Free Grammar School at Chipping Campden.

REV. CHARLES SIMEON, M. A.—A very pleasing and interesting scene was witnessed in the Girls' National School, in King's-street, Cambridge, on Monday, October 1, on the occasion of a dinner, &c. being given by the Rev. Charles Simeon, to about 240 of his parishioners, to commemorate the 50th year of his ministry in the parish of the Holy Trinity, in that town, which period was completed on that day. After dinner a very handsome silver salver, purchased as a mark of esteem by the parishioners, was presented to the Rev. Gentleman by the churchwardens. On the same day a very elegant silver epergne was also presented to Mr. S. from a number of persons who form a portion of his congregation, but who reside in other parts of the town and vicinity: it bore the following inscription:—"To the Rev. Charles Simeon, M.A. Presented by numerous members of his congregation residing in Cambridge and its vicinity, as a token of gratitude for benefits received under his Ministry at the Church of the Holy Trinity, and of affectionate respect for the zeal and fidelity with which he has discharged his duties there for the period of fifty years. Oct. 1, 1832."

THE IRISH CHURCH INQUIRY.—The following are the Commissioners of Ecclesiastical Inquiry:—The Primate, the Chancellor, Archbishop of Dublin, Duke of Leinster, Marquis of Downshire, Marquis of Ormonde, Bishop of Kildare, Bishop of Down, Bishop of Ferns, Bishop of Cloyne, Bishop of Derry, Chief Justice Bushe, Chief Justice Doherty, the Chief Secretary, Sir William M'Mahon, Dr. Radcliffe, Sir Henry Parnell, Sir John Newport, Sir Henry Meredith, Sir Thomas Staples, the Provost, Dr. Sadleir; Stopford, Archdeacon of Armagh; Burgh, Dean of Cloyne; Lefanu, Dean of Emly; Bernard, Dean of Leighlin—J. C. Erck, Secretary.

DISGRACEFUL SCENE IN A DISSENTING MEETING.—A short time since, owing to some disagreement between the trustees of the Presbyterian Chapel, Gosport, and their minister Joshua Bryan, that chapel was shut up by the trustees. Shortly afterwards handbills were circulated through the town, stating that Mr. Macauley would preach there on the following Sunday in the morning and evening. In consequence of this,

Mr. Bryan also circulated bills stating that he should, by the advice of counsel, avail himself of his legal right to the pulpit, and preach there at the same time. After the latter bills had been circulated, the trustees applied to the magistrates for constables to attend to prevent any disturbance, which was granted. On the Sunday morning following, a large concourse of people were assembled in the High-street, opposite the chapel, long before the time appointed for the commencement of service; and on opening the doors it was found that Mr. Macauley (who had taken possession of the pulpit some time previous in order to secure it) was engaged in prayer, having four constables at the foot of the pulpit stairs to protect him. At the conclusion of the prayer, the clerk commenced giving out a hymn, when Mr. Bryan demanded to know by what right Mr. Macauley had taken possession of his pulpit. This gave rise to a scene of great confusion, several of the trustees calling on the clerk to proceed with the hymn, and Mr. B. still insisting to know by whose authority Mr. Macauley had taken possession of the pulpit. The trustees, however, commenced singing the hymn, which had the effect of preserving order for a short time; but immediately on its conclusion, Mr. Bryan, who had placed himself in a conspicuous place opposite the pulpit, again demanded of Mr. Macauley what right he had there, and receiving no answer, turned round to the congregation, and asked them whether he had not been duly elected their minister, and whether it was their wish for him to continue so, and for him to preach there that morning. To each of these questions the greater part of the congregation cried "Yes," accompanying it with cheers, and other demonstrations of applause, mingled with hisses and marks of disapprobation from some of the trustees and their friends, and repeated calls to the constables to do their duty. In fact the scene baffles all description, for even the terrific yells and thunders of the offended gods in the gallery of a theatre would lose by the comparison. The result was, that Mr. Bryan was apprehended after he left the chapel, and was bound, himself in 100*l.*, and two sureties in 50*l.* each, to keep the peace for three months.

We have no pleasure in filling our pages with such scenes as these, except as they prove the evils necessarily attendant on Congregational Dissent.

POPULATION.—Taking the counties of England, and classing them according to the density of their population, it appears that in two counties, having less than 100 persons on the square mile, each 100 marriages produced 420 births. In nine counties, having from 100 to 150 on the square mile, each 100 marriages produced 396 births. In sixteen counties, having from 150 to 200 on the square mile, each 100 marriages produced 390 births. In four counties, having from 200 to 250 on the square mile, each 100 marriages produced 388 births. In five counties, having from 250 to 300 on the square mile, each 100 marriages produced 378 births. In three counties, having from 300 to 350 on the square mile, each 100 marriages produced 353 births. In two counties, having from 500 to 600 on the square mile, each 100 marriages produced 331 births. In the metropolitan county, each 100 marriages produced 246 births.

ORDINATIONS.—The Lord Bishop of Bath and Wells intends to hold an ordination at Wells, on Sunday, the 9th of December next, and we understand the candidates, whose papers are sent in and found correct before the 9th of November next, are to attend at the Palace for examination on the Friday preceding the day of Ordination, punctually at ten o'clock.

The Lord Bishop of Lincoln's next ordination will be held at Buckden, on the 23d of December next. Candidates are required to send their papers thither to his Lordship before the 10th of November.

The Lord Bishop of Oxford purposes to hold an Ordination on Sunday, December 23. The candidates are requested to send their certificates and testimonials to J. Burder, Esq. 27, Parliament-street, Westminster, on or before Saturday, the 10th of November.

ORDINATIONS.—1832.

Bristol (for Durham)	Oct. 7.	Carlisle	Sept. 23.	Lincoln	Sept. 23.
		Hereford	Sept. 23.	Norwich	Oct. 7.

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Acworth, William	B.A.	Queen's	Camb.	Lincoln
Allbut, Thomas		Catharine Hall	Camb.	Bristol
Ball, Thomas Jennings	B.A.	St. John's	Camb.	Norwich

Name	Degree	College	University	By Bishop of
Belaney, Robert		St. Bees		Bristol
Benson, Christopher	B.A.	Queen's	Oxf.	Carlisle
Blenkinsopp, Richard George Leaton	B.A.	Trinity	Camb.	Bristol
Bond, Richard	B.A.	Corpus Christi	Camb.	Norwich
Bull, John	B.A.	St. John's	Camb.	Lincoln
Champernes, Thomas Thornton	B.A.	Merton	Oxf.	Lincoln
Charlesworth, Joseph William	B.A.	St. Peter's	Camb.	Norwich
Clarkson, Townly Lebeg	B.A.	Christ	Camb.	Bristol
Collinson, Richard	B.A.	Queen's	Camb.	Bristol
Cottom, George	B.A.	Catharine Hall	Camb.	Lincoln
Cubitt, Benjamin Lucas	B.A.	Exeter	Oxf.	Norwich
Dand, Michael	B.A.	Queen's	Oxf.	Carlisle
Daniel, William Duck	B.A.	Caius	Camb.	Norwich
Daniell, Edward Thomas	M.A.	Balliol	Oxf.	Norwich
Dixon, Edmund Saul	B.A.	Corpus Christi	Camb.	Norwich
Drake, Nathan Richard	B.A.	Trinity	Camb.	Norwich
Durnford, Edmund	B.A.	King's	Camb.	Lincoln
Fawcett, Rowland	B.A.	St. Peter's	Camb.	Hereford
Fisher, John	B.A.	Brasenose	Oxf.	Lincoln
Golding, Josiah Edward	B.A.	Queen's	Camb.	Lincoln
Green, Thomas	B.A.	Worcester	Oxf.	Hereford
Harrington, Hastings H.	B.A.	Magdalen Hall	Camb.	Lincoln
Hervey, Lord A. C.	M.A.	Trinity	Camb.	Norwich
Jackson, Thomas Norfolk	B.A.	Christ	Camb.	Lincoln
Kemp, Robert				Norwich
Knatchbull, Henry Edward	B.A.	Wadham	Oxf.	Norwich
Laycock, Joshua				Lincoln
Lumsden, Henry Thomas	B.A.	St. John's	Camb.	Norwich
M'Calmont, Thomas	B.A.	Worcester	Oxf.	Lincoln
Minty, Edward Thurlow	B.A.	Caius	Camb.	Norwich
Partridge, William Edwards	B.A.	Brasenose	Oxf.	Lincoln
Philpott, Other	B.A.	St. John's	Oxf.	Hereford
Porter, George Henry	B.A.	Caius	Camb.	Norwich
Prescott, George Edward	M.A.	Trinity	Camb.	Lincoln
Rapier, Christopher	B.A.	Trinity	Dublin	Bristol
Rogers, William		Catharine Hall	Camb.	Lincoln
Russell, Harry Vane	B.A.	Corpus Christi	Oxf.	Bristol
Snape, Charles Johnson	B.A.	Queen's	Camb.	Norwich
Snelgar, Jacob		St. John's	Camb.	Norwich
Sparkes, Charles	M.A.	St. John's	Camb.	Norwich
Spooner, Isaac	B.A.	Clare Hall	Camb.	Bristol
Steward, John	B.A.	Worcester	Oxf.	Hereford
Taylor, John	B.A.	Caius	Camb.	Lincoln
Trench, Richard Chevenix	B.A.	Trinity	Camb.	Norwich
Turner, James Farley	B.A.	Christ	Camb.	Hereford
Tyrrell, William	B.A.	St. John's	Camb.	Lincoln
Walker, George Edwards Cooper	B.A.	Merton	Oxf.	Norwich
Wayman, William	B.A.	Exeter	Oxf.	Norwich
Weighell, John	B.A.	Pembroke	Camb.	Lincoln
Whitfield, George Thomas	B.A.	St. John's	Oxf.	Hereford
Wills, Edmund	B.A.	Queen's	Camb.	Bristol
Wilson, Thomas Daniel Holt	B.A.	Trinity	Camb.	Norwich
Wilson, John Posthumus	B.A.	Magdalen	Oxf.	Lincoln
Woodward, Thomas	B.A.	St. John's	Camb.	Hereford
Woodyear, Fountain J. W.	B.A.	Christ	Camb.	Lincoln
Yelloly, John	B.A.	Trinity	Camb.	Norwich

PRIESTS.

Andrew, William Wayte	B.A.	St. Mary's Hall	Oxf.	Norwich
Apthorpe, William Hutchinson	B.A.	Christ	Camb.	Lincoln
Bainbridge, Francis	B.A.	Catharine Hall	Camb.	Bristol
Barlow, Peter	B.A.	Queen's	Oxf.	Bristol

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Battiscombe, Henry	M.A.	King's	Camb.	Lincoln
Beaty, Charles Colyear	M.A.	Clare Hall	Camb.	Lincoln
Bedford, William John P.	B.A.	St. John's	Camb.	Lincoln
Bridge, Thomas Finch Hobday	B.A.	Christ Church	Oxf.	Norwich
Bromehead, William	B.A.	Lincoln	Oxf.	Lincoln
Brown, James Richard	B.A.	Emmanuel	Camb.	Hereford
Chapman, Charles	B.A.	Corpus Christi	Camb.	Norwich
Comyns, John	B.A.	Trinity	Dublin	Norwich
Corbould, William	B.A.	Emmanuel	Camb.	Norwich
Corles, Henry	B.A.	Trinity	Camb.	Norwich
Cox, Alfred	B.A.	Lincoln.	Oxf.	Lincoln
Drake, Walter	B.A.	Christ	Camb.	Lincoln
Fisher, Samuel	B.A.	Trinity	Dublin	Norwich
Fox, John	B.A.	Worcester	Oxf.	Bristol
French, William	B.A.	Caius	Camb.	Norwich
Gorton, Robert	M.A.	Jesus	Camb.	Norwich
Greaves, Thomas William	B.A.	St. John's	Camb.	Norwich
Harman, James Woolly	B.A.	Caius	Camb.	Bristol
Hockin, Henry William	B.A.	Pembroke	Camb.	Lincoln
Jackson, Jonathan	B.A.	Catharine Hall	Camb.	Norwich
Jackson, Robert	B.A.	Queen's	Camb.	Norwich
Jones, David	B.A.	Jesus	Oxf.	Hereford
Kay, John	B.A.	Lincoln	Oxf.	Lincoln
Levet, Nathaniel	B.A.	Jesus	Oxf.	Hereford
Lewis, Gilbert Frankland	B.A.	Magdalene	Camb.	Hereford
Littlehales, William	B.A.	Exeter	Oxf.	Norwich
Lloyd, Thomas	M.A.	Christ Church	Oxf.	Norwich
Mann, Robert	B.A.	St. John's	Camb.	Norwich
Mogridge, Henry Fullelove	B.A.	St. John's	Camb.	Hereford
Moore, William	B.A.	Christ Church	Oxf.	Hereford
Moore, William George	B.A.	St. John's	Camb.	Lincoln
Morphew, John Cross	B.A.	St. Peter's	Camb.	Lincoln
Norgate, Thomas Starling	B.A.	Caius	Camb.	Norwich
Pinhorn, George	B.A.	St. Edmund H.	Oxf.	Hereford
Plummer, Matthew	B.A.	Jesus	Camb.	Bristol
Potter, Joseph	M.A.	Trinity	Dublin	Norwich
Reade, Frederick	B.A.	St. John's	Camb.	Lincoln
Rogers, John		Catharine Hall	Camb.	Bristol
Sandford, William	Lit.	St. Bees		Carlisle
Say, Thomas Henry	B.A.	Caius	Camb.	Norwich
Sims, Henry	B.A.	Pembroke	Oxf.	Norwich
Smith, William	B.A.	Trinity	Oxf.	Bristol
Stewart, Alexander	M.A.	St. Alban Hall	Oxf.	Hereford
Stuart, James Hillman	B.A.	Trinity	Oxf.	Lincoln
Symonds, Proger Herbert	B.A.	St. Edmund H.	Oxf.	Hereford
Talbot, James Hale	B.A.	Pembroke	Oxf.	Lincoln
Taylor, John Pierrepont	B.A.	Lincoln	Oxf.	Hereford
Thomas, Edward				Lincoln
Whitelock, Joseph Hutchinson	Lit.	St. Bees		Carlisle
Williams, John Meredith	B.A.	Christ	Camb.	Norwich
Williams, William	B.A.	Jesus	Oxf.	Hereford
Wilson, Rowland	B.A.	Emmanuel	Camb.	Norwich

Deacons 59.—Priests 56.—Total 115.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Birt, John, D.D.	Mast. of Free Grammar School at Feversham, Kent.
Galton, John Lincoln	Domestic Chapl. to the Earl of Roden.
James, C. Robert Henry	Chapl. to the House of Industry, Oxford.
Monnington, George	Mast. of Grammar School, Monmouth.
Notley, Charles	Mast. of Free Grammar School at Brandon, Suffolk.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Barker, Samuel	East Carlton, St. Peter, R.	Norfolk	Norwich	Lord Chancellor
Bellas, Lancelot	Bramshot, R.	Hants	Winchest.	Queen's Coll. Oxf.
Blackburne, Thomas	Bygrave, R.	Herts	Lincoln	Marq. of Salisbury
Cox, James, D.D.	{ Denham, V. with Hoxne, V.	{ Suffolk	Norwich	Sir E. Kerrison, Bt.
Crook, Charles	Preb. in Cath. Ch. of Wells			Bp. of Bath & Wells
Deacon, J.	Walsham, St. Mary, V.	Norfolk	Norwich	Corp. of Norwich
Deane, Henry	Gillingham, V.	Dorset	Bristol	Bp. of Salisbury
Howlett, Robert	Dunwich, St. James, P.C.	Suffolk	Norw.	{ Lord Huntingfield, & Mich. Barne, Esq.
Jones, William	Llanrian, V.	Pemb.	St. David's	Bp. of St. David's
Lowe, Thomas Hill	Prec. and Preb. in Cath. Ch. of Exeter			Bp. of Exeter
Maydwell, Richard	Southwick, V.		Northam.	Peterboro Walter Lynn, Esq.
John Lockwood				
Phillipots, John Wm.	{ Grimley, V. with Hallow, C.	{ Worcester	Worcester	Bp. of Worcester
Price, Thomas	Shelsey Beauchamp, R.	Worcester	Worcester	Lord Foley
Shipton, John Noble	Othery, V.	Somerset	B. & W.	Bp. of Bath & Wells
Torlesse, C. Martin	Stoke by Nayland, V.	Suffolk	Norwich	Sir W. Rowley, Bt.
Wasse, Samuel	Hayfield, C.	Derby	L. & C.	Resid. Freeholders
Weddall, W. Wangstaff	Darsham, V.	Suffolk	Norwich	Earl of Stradbroke

CLERGYMEN DECEASED.

Duncombe, Hon. H.	Kirkby Misperton, R.	N. York	York	Lord Feversham
	{ Hinckshill, R.	Kent	Rochester	D. & C. of Rochester
Griffiths, John, D.D.	{ Rochester, St. Marg.	R. Kent	Cant.	{ Sir J. C. Honeywood, Bart.
Hamilton, Robt. D.D.	St. Olave, V. & St. Martin, R.	London	London	Lord Chancellor
	{ Morley, St. Botolph and St. Peter, R.	Norfolk	Norw.	{ Mrs. Warren
Howard, John	{ and Tacolneston, R.			
	Hilmarton, V.	Wilts	Salisbury	The King
Jones, Thomas	{ and North Nibley, P. C.	Gloster	Gloster	Ch. Ch. Oxf.
Lawton, Henry	Ashbocking, V.	Suffolk	Norwich	Lord Chancellor
Marwood, Thomas ..	Bicknor English, R.	Gloster	Gloster	Queen's Coll. Oxf.
Nibbs, George	{ Cutcombe, V. with Luxborough, C.	Somerset	B. & W.	Lord Chancellor
Parker, Richard	Loppington, V.	Salop	L. & C.	Lord Chancellor
Roberts, Wm.	Llanrian, V.	Pemb.	St. David's	Bp. of St. David's
Williams, Evan	Filey, C.	E. York	York	H. Osbaldeston, Esq.

Name.	Appointment.
Godfrey, Henry, D.D.	Pres. of Queen's Coll. Camb.
Richardson, John.	Mast. of Endowed Grammar School at Wath, Yorks.

OXFORD.

Lord Grenville, Chancellor of the University, has appointed the Rev. George Rowley, D.D. and Master of University College, to be Vice Chancellor for the ensuing year, in the room of the Rev. Dr. Jones, Rector of Exeter College, who retires, after having filled that office for four years. The new Vice Chancellor has nominated the following Heads of Houses as Pro-Vice Chancellors for the ensuing year:—Dr. Jenkins, Master of Balliol College; Dr. Jones, Rector of Exeter College; Dr. Gilbert, Principal of Brasenose College; and Dr. Bridges, President of Corpus Christi College.

The Rev. William Goddard, M.A. Fellow of Jesus College, has been nominated a Pro-Proctor for the current year, in the room of William Falcouer, M.A. Fellow of Exeter College.

In Convocation, the sum of 50*l.* was granted from the University chest, in aid of the subscription towards defraying the expenses of the Board of Health during the late prevalence of cholera in the city and suburbs of Oxford.

Charles Wadham Diggle, (being of kin to the Founder,) and Edward Whitehead, (of the county of Somerset,) have been admitted Scholars of Wadham College.

Lord Viscount Folkestone, eldest son of the Earl of Radnor, has been entered as a nobleman of Christ Church.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. Jas. Chas. Stafford, Fell. of Magdalen.

MASTERS OF ARTS.

Rev. Kyle Ernie Money, Oriel Coll. Prebendary of Hereford.

Rev. William Hunt, Wadham Coll.

Thomas Halton, Brasenose Coll.

Frederick Biscoe, Student of Christ Church.

Rev. H. Partington, Student of Christ Ch.

BACHELORS OF ARTS.

George White, Exeter Coll. Grand Comp.

Francis Henry Talman, Magdalen Hall.

MARRIED.

At All Souls', Marylebone, by the Rev. William Phelps, Vicar of Stanwell, Middlesex, the Rev. John William Lockwood, M.A. Student of Christ Church, and Rector of Chelsea, to Alicia, sixth daughter of the late Samuel Davis, Esq. of Portland-place.

By the Rev. John Nelson, M.A. Rector of Childery, Berks, the Rev. George Mawson Nelson, B.D. Fellow of Magdalen College, to Caroline, fourth daughter of Mr Richard Heydon, of Banbury.

CAMBRIDGE.

ELECTIONS.

The Caput for the ensuing year:

The Vice-Chancellor.

William Chafy, D.D. Sidney Sussex Coll.

— *Divinity.*

James Geldart, D.C.L. Trinity Hall. — *Law.*

J. Cope, M.D. St. John's Coll. — *Physic.*

Edward John Ash, M.A. Christ's Coll. —

Sen. Non Regent.

J. Graham, M.A. Queen's Coll. — *Sen. Reg.*

PROCTORS.

Rev. George Skinner, M.A. Jesus Coll.

Rev. Hen. Howarth, M.A. St. John's Coll.

MODERATORS.

Henry Philpott, Esq. M.A. Catharine Hall.

John Hymers, Esq. M.A. St. John's Coll.

SCRUTATORS.

Rev. Littleton Charles Powys, B.D. Corpus Christi Coll.

Rev. John Harding, M.A. King's Coll.

TAXORS.

Rev. Jas. Alex. Barnes, M.A. Trinity Coll.

Rev. Chas. Currie, M.A. Pembroke Coll.

PRO-PROCTORS.

Rev. John Graham, B.D. Jesus Coll.

Rev. Henry J. Rose, B.D. St. John's Coll.

Joshua King, Esq. M.A. Fellow and Tutor of Queen's College, has been, by virtue of a royal dispensation, elected President of that society.

Joseph Mann, B.A., Thomas Borrow Burcham, B.A., Thomas Wilkinson, B.A.,

and Douglas Denon Heath, B.A., of Trinity College, have been elected Fellows of that society.

DEGREES CONFERRED.

MASTERS OF ARTS.

Charles Lestourgeon, Trinity Coll.

A. A. Barker, St. Peter's Coll. (Comp.)

BACHELORS OF ARTS.

Richard John St. Aubyn, Trinity Coll.

John George Bellingham, Trinity Coll.

Charles John Stock, Trinity Coll.

Tomas Nattle Grigg, St. Peter's Coll.

Frederick Augustus Glover, St. Peter's Coll.

John Richard Bogue, Christ's Coll.

James Barry, Queen's Coll.

John Hibbert, Fellow of King's Coll.

Robert H. Wilkinson, Fell. of King's Coll.

George William Barron, St. John's Coll.

George Peter Bennet, Catharine Hall.

The Rev. Henry Parsons, M.A. of Balliol Coll. Oxford, has been admitted *ad eundem* of this University.

MARRIED.

At St. Stephen's, Cornwall, by the Rev. J. Dawson, the Rev. Thomas Jarrett, M.A. Rector of Trunch, Norfolk, Fellow of Catharine Hall, and Professor of Arabic, in this University, to Margaret Sarah, only daughter of Mr. John Daw, of Saltash, Cornwall.

NOTICES TO CORRESPONDENTS.

The deficiency of talent in John Coverdale we will endeavour to supply.

That our opinion of the American Bishops is confirmed by "E. B." we are glad; but to publish the comparison, as given by our correspondent, would not perhaps be so judicious.

Under existing circumstances, we very much doubt the expediency of the proceedings of the "Society in the North of England;" and recommend to their perusal the letter of the Bishop of Durham.

"Conservator" has been received.

The "Narrative, &c." shall not be forgotten.

We have pleasure in announcing that a second edition of our tract "On the Evils of Congregational Disent," is in the press.